Ariſtotle's

COMPLEAT MASTER-PIECE.

In Three Parts.

DISPLAYING

The Secrets of NATURE IN

The Generation of Man.

Regularly Digeſted into Chapters and Sections, rendring it far more Uſeful and Eaſie, than any yet Extant.

To which is added,

A Treaſure of HEALTH; OR, THE

Family Phyſician:

Being Choice and Approved *Remedies* for all the ſeveral Diſtempers incident to Humane Bodies.

The Eleventh Edition.

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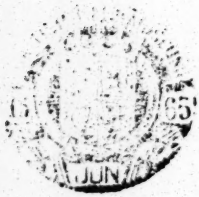


To the READER.

TO tell thee that Ariſtotle (*the Learned Author of this Book*) was generally reported the moſt knowing Philoſopher in the World, is no more than what every intelligent Perſon already knows: Nor can any think otherwiſe, who will give themſelves the leiſure to conſider, that he was the Scholar of Plato, (who was in his time the only reputed Philoſopher for Wiſdom) and under whom Ariſtotle profited ſo much, that he was choſen by King Philip of Macedon, as the moſt worthy and proper Perſon in his Dominions, to be Tutor to his Son Alexander, by whoſe wiſe Precepts and Inſtructions, Alexander became Maſter of ſo great Wiſdom, Judgment, Proweſs and Magnanimity, that he juſtly obtained the Title of the Great: and Alexander himſelf was ſo ſenſible of the Advantage he received by the Inſtructions of the great Stagyrite, (for ſo Ariſtotle was call'd, from the Country of Stagyra, where he was born) that he affirm'd that he was more beholding to his Tutor Ariſtotle, for the Cultivation of his Mind, than to Philip his Father, for the Kingdom of Macedon.

Now tho' Ariſtotle apply'd himſelf univerſally to the Inveſtigation of all the Secrets of Nature; and for that obtain'd a Univerſal Fame; yet that which he was pleas'd in a more ſpecial and peculiar manner to bring into a fuller and more true Light, was the Unfolding the Secrets of Nature, with reſpect to the Generation of Man: This he ſtil'd his MASTER-PIECE; and in this he has made ſo thorow a Search, that he has (as it were) turn'd Nature's Inſide Outwards.

Nor let any think theſe things to be below the Study of ſo great a Philoſopher; ſince the Divine Records aſſure us, that it has been the Study of divers Illuſtrious Perſons, equally renowned for Wiſdom and Goodneſs: Among whom, I may well reckon Job, the greateſt Man of all the Eaſt; who, that he

was well acquainted with the Secrets of Nature, has made sufficiently evident by that excellent Philosophical Account gives of the Generation of Man, in the tenth Chapter of th Book which bears his Name, where he says, Thine hau have made me, and fashioned me together round abou thou hast poured me out as Milk, and curdled me lik Cheese: Thou hast cloathed me with Skin and Flesh and hast fenced me with Bones and Sinews. *Another I stance of Illustrious Persons that have studied the Secrets Nature in the Generation of Man, is that of one of t greatest, as well as best Kings of* Israel, *I mean King* David *so great a Prince, that he may be said to have not only la the Foundation, but also to have settled the Hebrew Monarch and his Piety was superiour to his Power, being peculiar stiled,* A Man after GOD's own Heart: *Let us hear wh this Man says of the Secrets of Nature, in his Divine Soli quies to his Creator,* Psal. 139. 13, 14, *&c.* Thou ha covered me in my Mother's Womb: —— I will prai thee, for I am fearfully and wonderfully made; Marve ous are thy Works, and that my Soul knoweth rig well. My Substance was not hid from thee, when I w made in secret, and curiously wrought in the lowest par of the Earth: Thine Eyes did see my Substance, y being imperfect, and in thy Book all my Members we written; which in continuance were fashioned, wh as yet there was none of them.

Now let the fore-quoted Words of holy Job, *and these la of King* David, *be put together, and I will make no Scrup to affirm, That they make up the most accurate System of Ph losophy respecting the Generation of Man, that has ever been written.*

And why shou'd not the Mysteries of Nature in the Gener tion of Man, be without Blame inquir'd into, since so great Tribute of Praise redounds from hence unto the GOD of Na ture The more we know of whose Works, the more our Hearts w be engag'd to praise him; as we see in the Instance of Dav before us: I will praise thee, *says he,* for I am wonderfu ly and fearfully made: *And then he breaks out into this E*

clamati

lamation, Marvellous are thy Works! And that my Soul knoweth right well.

If any one ſhould object, That this Knowledge is too often abus'd by vain and light Perſons; who inſtead of admiring the Wiſdom of GOD in the Secrets of Generation, do only make it their Buſineſs to redicule and ſet 'em at nought: I readily grant it; and think it a very great Unhappineſs that there ſhou'd be a Generation of ſuch profligate Perſons in the World: But at the ſame time do aver, That this is no Objection againſt this Book: For ſhall the Sun be taken out of the Firmament, becauſe its generating and life-giving Vertue makes noxious Weeds and poyſonous Plants to grow and flouriſh, as well as the more ſanative medicinal Herbs, and odoriferous and refreſhing Flowers? It is not from the Nature of the Things themſelves, but from the vicious Natures of corrupted Men, that theſe things come to be abus'd. A harmleſs Bee will go into a Garden, and there ſuck Honey from a Flower, when a Spider, from the venemous Malignity of its Nature, ſhall extract Poyſon thence. So that it is not to be attributed to the Book, that it is abus'd by vain and lewd Perſons, but to the vicious Natures of thoſe vain and lewd Perſons that ſo abuſe it.

But perhaps, ſince Ariſtotle's Maſter-Piece *has already obtain'd a Repute, why, at this time a Day, we come to obtrude it as a New Book upon the World, will be the moſt material Objection.*

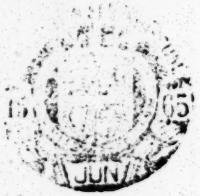
To this I anſwer, Firſt, *That Tranſlations are alike free for every one to make. But,* Secondly, *having peruſed thoſe ſeveral Books that go by that Name, I have ſeen none hitherto Extant exactly agreeing with the* Original, *neither for Matter nor Method; which was a principal Motive to me to attempt this Work; in which, if thoſe who have had the peruſing of it, be not very partial in what they have ſaid, I may venture to affirm, That the Care and Accuracy that has been taken in the Tranſlation; and the Method in which it is now preſented to the World, has not only made it wholly New, but calculated it more for the Reader's Advantage, than any thing that has hitherto been publiſh'd of this Nature to the World. So*

that in this Book alone, the Reader may satisfy himself that he has the Great Aristotle's Compleat Master-Piece.

I have one thing more to acquaint the Reader with, before I have done; which is, that having met with a choice Piece of that Prince of Physicians Hippocrates; I could not forbear adding it, by Way of Supplement, to Aristotle's Master-Piece; as being both Men highly Eminent in their Generations: For as Aristotle was highly esteem'd by Alexander the Great; so that Great Prince Artaxerxes had so high a Value for Hippocrates upon the Account of his singular Skill in Physick, that he proffered to honour him with the greatest Dignity of the Persian Court, if he would have vouchsaf'd to have stay'd there. Hippocrates chose rather to confine himself to a solitary Life, where he might pursue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the Persian Court.

In this Treatise, which he calls his Family Physician; written most probably for the Use of his own, the Reader will find an invaluable Treasure; to wit, Choice and Approved Receipts for all the several Distempers incident to Humane Bodies: that so he need never be at a loss what to do, in any sudden Emergency; but as soon as he knows his Distemper, may be acquainted with a suitable Remedy.

I have been Civil to the Reader, in acquainting him with what he shall find in this Treatise; and I have no Need, nor no Inclination to Court him any further: For if Men won't know when they are well offer'd, let their own Necessities instruct them Latter.



Farewel.

Aristotle's

Aristotle's Master-Piece.

The First Part.

DISPLAYING

The SECRETS of NATURE.

The INTRODUCTION.

IT is strange to see how things that are common, are neglected and slighted for that very reason; though in themselves worthy of the most serious Consideration: And this is the Case, with respect to the very Subject we are now about treating upon: What is there more common than the begetting of Children? And yet what is there more Wonderful and Mysterious than the Plastick Power of Nature, by which they are formed? For though there be radicated in the very Nature of all Creatures, a Propension which leads them to produce the Image of themselves; yet how those Images are produced after those Propensions are satisfied, is only known to those who trace the secret Meanders of Nature in their private Chambers, those dark Recesses of the Womb, where this Embrio receives Formation. The Original of all which, proceeds from the first Command of the Great LORD of the Creation, *Increase and Multiply*: For such an Energy accompany'd his All-commanding Word, as put the Creature into a Capacity of doing that, which he commanded; and yet made their Obedience the Effect of their own free Will. For the natural Inclination and Propension of both Sexes to each other, wit-

the Plaistick Power of Nature, is only the Energy of the first Blessing, which to this Day upholds the Species of Mankind in the World.

Now since Philosophy informs us, That *Nosce te ipsum* is one of the first Lessons that a Man ought to learn; it cannot surely be accounted an useless Piece of Knowledge for a Man to be acquainted with the Cause of his own Being; or by what secret Power of Nature it was that that Coagulated Milk (as a Divine Author calls it) came to be transubstantiated into a Humane Body. The Explanation of this Mystery, and the Unfolding of the Plaistick Power of Nature in the secret Workings of Generation and the Formation of the Seed in the Womb, is the Subject of the following Treatise; a Subject so necessary to be known by all the Female Sex, (the Conception and Bearing of Children, being what Nature has ordain'd their Province) that many for want of this Knowledge have perished, with the Fruit of their Wombs also; who had they but understood the Secrets of Generation which are display'd in this Book, might have been still In the Land of the Living. For the sake of such therefore have I compiled this Treatise, which I shall divide into Two Parts; in each of which I shall observe this Method: In the First Part, I shall,

First, *To shew that Nature has no need to be asham'd of any of her Works, give a particular Description of the Parts or Organs of Generation in Men, and afterwards in Women and then shew the Use of those Parts in the Act of Coition and how appositely Nature has adapted them to the End for which she has ordain'd them.*

Secondly, *I shall shew the Prohibition or Restriction that the Creator of all Things, and Lord of Nature, has put upon Man, by the Institution of Marriage; with the Advantage it brings to Mankind.*

Thirdly, *I shall shew when either Sex may enter into the married State, and be fit to answer the Ends of their Creation,* &c.

Fourthly, *I shall discourse of Virginity; and therein shew*

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what it is, how it is known, by what means it may be lost, and how a Person may know that it is so, &c.

In the Second Part, (which chiefly relates to Married Women, and the Preservation of the Fruit of their Womb, for the Propagation of Mankind in the World) I shall shew,

First, *What Conception is, what is pre-requisite thereunto; how a Woman may know when she has conceived, and whether of a Boy or Girl.*

Secondly, *Shew how a Woman that has conceived, ought to Order her self.*

Thirdly, *Shew what a Woman ought to do that is near the time of her Delivery, and how she ought to be then assisted.*

Fourthly, *I shall shew what are the Obstructions of Conception; and therein discourse largely about Barrenness, and shew what are the Causes and Cure thereof, both in Men and Women.*

Fifthly, *Direct Midwives how they shall assist Women in the time of their Labour; and how they ought to be ordered all the time of their Lying in: Bringing in several other material Matters, proper to be spoken to, under each of these several Heads; Which will sufficiently render it what* Aristotle *design'd it, his* Compleat-Master-Piece.

CHAP. I.

A particular Description of the Parts or Instruments of Generation, both in Men and Women.

§. 1. *Of the Instruments of Generation in Man, with a particular Description thereof.*

THough the Instruments, or Parts of Generation in all Creatures, with respect to their outward Form are not perhaps the most comely; yet in Compensation of that, Nature has put upon 'em a more abundant and far greater Honour than on other Parts, in that it has ordained them to be the Means by which every Species

Being

[illegible] is continu'd from one Generation to another. And therefore though a Man or Woman were through the Bounty of Nature endewed with most Angelick Countenances, and the most exact Symmetry and Proportion of Parts, that concentred together to the making up of a most perfect Beauty, yet if they were defective in the Instruments of Generation, they wou'd not, for all their Beauty, be acceptable to either Sex; because they wou'd be thereby render'd uncapable of Satisfying the natural Propensions which every one finds in themselves: And this, methinks, should be sufficient to shew the great Honour that Nature has put upon them. And therefore since it is our Duty to be acquainted with Ourselves, and to search out the Wonders of God in Nature, I need not make any Apology for Anatomizing the Secret Parts of Generation.

The Organ of Generation in Man, Nature has plac'd obvious to the sight, and is called the *Yard*; and because hanging without the Belly, is called *Penis, à Pendendo*: It is of Form long, round, and on the upper side flattish; and consists of Skin, Tendons, Veins, Arteries, and Sinews, being seated under the *Ossa Pubis*, and ordain'd by Nature for a twofold Work, *viz.* for the evacuating of Urine and conveying the Seed into the Matrix; the Urine which it evacuates, is brought to it through the Neck of the *Vesica Urinaria*; and the Seed which it conveys into the Matrix, is brought into it from the *Vesiculæ Seminales*. But to be more particular:

Besides the common Parts, as the Cuticle, the Skin, and the *Membrana Carnosa*, it hath several internal Parts proper to it, of which Number there are seven, *viz.*

The two Nervous Bodies;
The Septum;
The Urethra;
The Glans;
The Muscles;
And the Vessels.

Of each of these distinctly, in the Order I have plac'd them, and first of The

The two Nervous Bodies: These are called so from their being surrounded with a thick white nervous Membrane; tho' their inmost Substance is spungy, as consisting principally of Veins, Arteries, and nervous Fibres, interwoven together like a Net. And Nature has so ordered it, that when the Nerves are fill'd with animal Spirits, and the Arteries with hot and spiritous Blood, then the Yard is distended, and becomes Erect; but when the Influx of the Spirit ceases, then the Blood and the remaining Spirits are absorpt, or suck'd up the Veins, and so the *Penis* becomes limber and flaggy.

2. The second internal Part is the *Septum Lucidem*; and this is in Substance white and nervous, or sinewy; and its Office is to uphold the two Laterial or Side-ligatures, and the *Urethra*.

3. The third is the *Urethra*, which is only the Channel by which both the Seed and the Urine are conveyed out; it is in Substance soft and loose, thick and sinewy, like that of the Side-ligaments: It begins at the Neck of the Bladder, but springs not from thence, only is joyn'd to it, and so proceeds to the *Glans*. It has three Holes in the beginning, the largest whereof is in the midst, for that receives the Urine into it; the other two are smaller, receiving the Seed from each Seminal Vessel.

4. The fourth is the *Glans*, which is at the end of the *Penis*, cover'd with a very thin Membrane, by reason of which it is of a most exquisite Feeling: It is cover'd with a *Preputium* or Foreskin, which in some covers the Top of the Yard quite close, in others not; and by its moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman: The extream part of this Cover, which I call *Preputium*, and which is so call'd *à præputando*, from cutting off, its that the Jews were commanded to cut off on the eight Day. The Ligaments by which it is fastened to the *Glans*, is called *Frænum*, or the Bridle.

5 The fifth thing is the *Muscles*, and these are four in number, two being plac'd on each side; these Muscles (which

(which are Instruments of voluntary Motion, and without which no part of the Body can move it self) consist of fibrous Flesh, to make up its Body of Nerves for their Sense of Veins for their vital Heat, and of a Membrane or Skin to knit them together, and to distinguish one Muscle from another; and all of them from the Flesh: I have already said there is two of 'em on each side; and I will now add, that one of each side is shorter and thicker and that their Use is to erect the Yard, from whence they have obtain'd the name *Erectores*: And having told you that two of them are thicker and shorter than the other I need not tell you that the other two are longer and thinner; only take notice, that the Office of the two last is to dilate (or if you will) open the lower part of the *Urethra*, both for making Water, and voiding the Seed, and are therefore call'd *Acceleratores*.

6. The sixth and last things are the *Vessels*, which consist of Veins, Nerves, and Arteries, of which some pass by the Skin, and are visible to the Eye; and others pass more inwardly: For indeed the Arteries are dispersed through the Body of the Yard, much more than the Veins; and this Dispersion is contrary wise, the right Artery being dispersed to the left Side, and the left to the right. As for the two Nerves, the greater is bestow'd upon the Muscles, and the Body of the Yard, and the lesser upon the Skin.

What I have hitherto said relates to the Yard, properly so called; but because there are some Appendices belonging thereto, which when wanting, render the Yard of no Use in the Act of Generation, it will also be necessary, before I conclude this Section, to say something of them; I mean the Stones, or Testicles, so called because they testifie the Person to be a Man: their Number and Place is obvious; and as to their Use, in them the Blood brought thither by the Spermatick Arteries, is so elaborated into Seed. They have Coats or Coverings of two sorts, proper and common; the common are two and invest both the *Testes*: The outermost of the common

Coat

Coats consists of the *Cuticula*, or true Skin, called *Scrotum*, hanging out of the *Abdomen* like a Purse: The *Membrana Carnosa* is the innermost. The proper Coats are also two, the outer called *Elytroides*, or *Vaginales*; the inner *Albugenea*; into the outer are inserted the *Cremasters*; to the upper part of the *Testes* are fixed the *Epididymidæ*, or *Parastæ*; from whence arise the *Vasa Deferentia*, or *Ejaculateria*; which when they approach near the Neck of the Bladder, deposite the Seed into the *Vesicula Seminales*; which are each (for there are two of them) like a Bunch of Grapes, and emit the Seed into the *Urethra*, in the Act of Copulation. Near these are the *Prostatæ*, which are about the bigness of a Wall-nut, and joyns to the Neck of the Bladder: these afford an oily, slippery and fat Humour, to besmear the *Urethra*, and thereby to defend it from the Acrimony of the Seed and Urine. But the Vessels by which the Blood is conveyed to the *Testes*, out of which the Seed is made, are the *Arteria Spermeticæ*, and these are also two: And so likewise are the Veins which carry out the remaining Blood, which are called *Venæ Spermaticæ*.

Thus Man's most noble Parts describ'd we see,
(For such the Parts of Generation be;)
And they that carefully survey't, will find,
Each Part is fitted for the Use design'd:
Tho' purest Blood, we find, if well we heed,
Is in the Testicles turn'd into Seed;
Which by most proper Channels is transmitted
Into the Place by Nature for it fitted;
With highest Sense of Pleasure, to excite
In th' amorous Combatants the more Delight:
For Nature does in this great Work design
Profit and Pleasure, in one Act to joyn.

§. 2. Of

§. 2. *Of the Secret Parts in Women, appropriated to the Work of Generation.*

WOman, is the second noblest Piece of the Creation, is Bone of his Bone, and Flesh of his Flesh, sort of Second-self: And in a married State are accounted but one; for as the Poet says

Man and his Wife are but one Right,
Canonical Hermaphrodite.

It is therefore the Secret Parts of this curious Piece of Nature that we are to lay open; which we shall do with as much Modesty and Sobriety, as will consist with our speaking intelligibly: For 'tis better to say nothing, than to speak so as not to be understood.

The External Parts commonly call'd *Pudendo* (from the Shamefac'dness that is in Women to have 'em seen) are the Lips of the great Orifice; which are visible to the Eye and in those that are grown, are cover'd with Hair, and have pretty store of spungy Fat, their Use being to keep the Internal Parts from all Annoiance by outward Accident.

Within these are the *Nymphæ*, or Wings, which present themselves to the Eye when the Lips are severed and consist of soft and spungy Flesh, and the doubling of the Skin plac'd at the sides of the Neck; they compass the *Clytoris*, and both in Form and Colour resemble the Comb of a Cock, looking fresh and red, and in the Act of Coition receive the *Penis*, or Yard between them; besides which, they give passage both to the Birth and Urine. The Use of the Wings and Knobs, like Myrtle berries, shutting the Orifice and Neck of the Bladder and by their swelling up, cause Titulation and Delight in those Parts, and also obstruct the involuntary passage of the Urine.

The next thing is the *Clytoris*, which is a sinewy and hard part of the Womb, repleat with spungy and black Matter within, in the same manner as the Side-ligaments of the Yard; and indeed resembles it in Form; suffers

Erecti-

Erection and Falling in the same manner, and it both stirs up Lust and gives Delight in Copulation; for without this, the Fair Sex neither desire mutual Embraces, nor have Pleasure in 'em, nor conceive by 'em. And according to the Greatness or Smallness of this Part, they are more or less fond of Men's Embraces: so that it may properly be stil'd the Seat of Lust;

Blowing the Coals up of those amorous Fires,
Which Youth and Beauty to be quench'd requires.

And well may it be stiled so, for it is like a Yard in Situation, Substance, Composition and Erection; growing sometimes out of the Body two Inches, but that happens not but upon some extraordinary Accident. It consists, as I have said, of two Spungy and Skinny Bodies, which contains a distinct Original from the *Os Pubis*, the Head of it being cover'd with a tender Skin, having a Hole like the Yard of a Man, but not through; In which, and the Bigness of it, only differs from it.

The next thing is the Passage of the Urine, which is under the *Clytoris*, and above the Neck of the Womb; so that the Urine of a Woman comes not through the Neck of the Womb, neither is the Passage common, as in Men, but particular, and by it self: This Passage opens it self into the *Fissures* to evacuate the Urine; for the securing of which from Cold, or any other Inconveniency, there is one of the four *Caruncles*, or fleshy Knobs plac'd before it, which shuts up the Passage: For these Knobs, which are in number four, and in Resemblance like Mirtle-berries, are plac'd behind the Wings before spoken of, quadrangularly, one against the other. These are round in Virgins, but hang flagging when Virginity is lost: 'Tis the uppermost of these that Nature has placed for the securing the Urinary Passage from Cold, as I have already said, and which is therefore largest, and forked for that end.

The Lips of the Womb that next appear, cover the Neck thereof, but being separated disclose it; and then two things are to be observed, and that is, The Neck it self,

ſelf, and the *Hymen*, more properly called the *Clauſtrum Virginale*; of which I ſhall have more occaſion to ſpeak when I come to ſhew what Virginity is. The Neck of the Womb, I call the Channel which is between the forementioned Knobs, and the inner Bone of the Womb which receives the Man's Yard like a Sheath; and that it may be dilated with the more Eaſe and Pleaſure, in the Act of Coition, it is ſinewy and a little ſpungy; and there being in this Concavity divers Folds, or Orbicular Plights made by Tunicles, which are wrinkled, it forms an expanded Roſe; which may be ſeen in Virgins, but in thoſe that have often uſed Copulation, it comes by degrees to be extinguiſhed; ſo that the inner ſide of the Neck of the Womb appears ſmooth; and in an old Woman it becomes more hard and griſly. But though the Channel be ſinking down, writhed and crooked, yet it is otherwiſe in the time of Copulation, as alſo when Women are under their Monthly Purgations, or in Labour being then very much extended, which is a great Cauſe of their Pains.

The *Clauſtrum Virginale*, commonly called the *Hymen* is that which cloſes the Neck of the Womb; for between the Duplicity of the two Tunicles, which conſtitute the Neck of the Womb, there are many Veins and Arteries running along, and ariſe from the Veſſels on both ſides of the Thighs, and ſo paſſing into the Neck of the Womb being very large; and the reaſon thereof is, becauſe the Neck of the Bladder requires to be filled with abundance of Spirits, to be dilated thereby, that it may the better take hold of the *Penis*, ſuch Motions requiring great Heat, which being made more intenſe by the Act of Fornication, conſumes a great deal of Moiſture, in the ſupplying whereof, large Veſſels are very neceſſary: Hence it is, that the Neck of the Womb in Women of reaſonable Stature, is eight Inches in Length. But there is alſo another Cauſe of the Length of theſe Veſſels, *i. e.* becauſe their Monthly Purgations make their way through them; and for this reaſon Women, though with Child, of

continue them: for tho' the Womb be ſhut up, yet the Paſſage in the Neck of the Womb, through which theſe Veſſels paſs, are open. And therefore as ſoon as you penetrate the *Pudendum*, there may be ſeen two little Pits or Holes, in which are contained an Humour, which by being preſſed out in the time of Coition, does greatly delight the Fair Sex.

Tho' thoſe we have already mentioned are properly the Parts appropriated to the Work of Generation, yet there are other Parts without which Generation work cannot be accompliſh'd; of which we muſt alſo give a Deſcription; and the Principal of theſe is the Womb, which is the Field of Generation, without which nothing can be done. The Parts we have already been ſpeaking of, being ordained by Nature only as it were ſo many Vehicles to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the Plaiſtick Power of Nature, produces its own Likeneſs.

The Womb is ſituated in the lower Parts of the Hypogaſtrion, being joyned to its Neck, and is placed between the Bladder and the ſtrait Gut; ſo that it is kept from ſwaying or rolling, yet gives it liberty to ſtretch and dilate it ſelf, and alſo to contract it ſelf, according as Nature in that caſe diſpoſes it. It is of a round Figure, ſomething like a Gourd; leſſening, and growing more acute towards one end; being knit together by its proper Ligaments, and its Neck joyned by its own Subſtance, and certain Membranes that faſten it to *Os Sacrum*, and the Share-bone. Its very different, with reſpect to its Largeneſs, in Women, eſpecially between ſuch as have had Children, and thoſe that have had none. It is ſo thick in Subſtance, that it exceeds a Thumb's Breadth: and after Conception augments to a greater Proportion; and to ſtrengthen it yet more, 'tis interwoven with Fibres overthwart, both ſtrait and winding; and its proper Veſſels are Veins, Arteries and Nerves; amongſt which, there are two little Veins which paſs from the Spermatick Veſſels to the bottom of the Womb, and two bigger from the

the Hypogastricks, touching both the Bottom and t Neck, the Mouth of these Veins piercing as far as the i ward Concavity.

The Womb, besides what I have already mention hath two Arteries on both sides the Spermatick Vess and the Hypogastricks, which still accompany the Vein with sundry little Nerves, knit and interwin'd in th Form of a Net, which are also extended throughout, eve from the Bottom to the *Pudenda* themselves, being placed chiefly for the Sense of Pleasure, sympathetically moving between the Head and Womb.

Here the Reader ought to observe, That the two Liga ments, hanging on either side the Womb, from the Share bone, piercing thro' the *Peritonæum*, and joyned to th Bone it self, causes the Womb to be moveable, and upo sundry occasions either falls low, or rises high. Th Neck of the Womb is of a most exquisite Sence, so that i it be at any time disorder'd, either with a Schirosity, to much Fat, Moisture, or Relaxation, the Womb is mad subject to [illegible] In those that are near their Del very, there usually stays a moist glutinous Matter in th Entrance, to facilitate the Birth; for at that time th Mouth of the Womb is opened to such a Wideness, as i in proportion to the Largeness of the Child, suffering a equal Dilation from the Bottom to the Top.

Under the Parts belonging to Generation in Woman are also comprehended the Preparatory or Spermatick Vessels: The Preparatory Vessels differ not in Number from those in Men, for they are likewise Four, two Vein and two Arteries; their Rise and Original the same as i Men, differing only in their Largeness, and manner of In sertion; the right Vein issuing from the Trunck of th hollow Vein descending, and the left from the Emulgen Vein; and on the side of them are two Arteries which grow from the *Aorta*. These Preparatory Vessels ar shorter in Women than in Men, because they have a shorter Passage, the Stones of a Woman lying within th Belly, but those of a Man without; but, to make A men

nds for their shortness, they have far more Wreath- to and fro, in and out, than they have in Men; that he *Substance* they carry, may be the better prepared: ther are they united, as they are in Men, before they ne to the Stones, but are divided into two Branches, ereof the greater only passeth to the Stones, the lesser the Womb, both for the Nourishment of it self, and Infant therein. Let me further add, These Sperma- Veins, receive the Arteries as they pass by the side of Womb, and thereby make a mixture of the Vital and ural Blood, that their Work may be more perfect. *Deferentia*, or Carrying Vessels, spring from the lo- part of the Stones, and are in Colour white, in Sub- ce sinewy, and passes not to the Womb strait, but athed; they proceed from the Womb in two Parts mbling Horn, whence they are called the Horns of Womb

he Stones of Women are another Part belonging to Instruments of Generation: for such things they also , as well as Men, and are also differently plac'd; nei- is their Bigness, Temperament, Substance, Form overing, the same: As to their Place, it is in the owness of the *Abdomen*, resting upon the Muscles of Loyns, and so not pendulous, as in Men 'tis obvious are: And that they are so plac'd, as also because by acting the greater Heat, they may be the more fruit- their Office being to contain the *Ova*, or Egg, which impregnated by the Seed of the Man is THAT which the *Embrio* is engender'd. These Stones dif- lso from Mens in their Form; for tho' they are th in Men, they are uneven in Women, being also ssed or flattish in Women, tho' in Men their Form re round and oval: They have also in Women, but Skin, whereas Mens have four; Nature having wisely iv'd to fortifie those most against the Injuries of the that are most exposed to it; the Stones of Women within, but those of Men without the Belly. They also in their Substance, being much more soft and

pliable

pliable than those of Men, and not so well compacted: Their Bigness and Temperature differ, in that they are lesser and colder than those in Men. Some indeed will have their Use to be the same as in Men, *viz.* to concoct Seed; but that was for want of Judgment, and not for want of Ignorance; For *Aristotle* and *Scotus* both affirm that the Women have no Seed; and therefore their Stones differ also in their Use from those of Men; their Use being, as I have already said, to contain that Egg which is to be impregnated by the Seed of the Man.

It now only remains that I say something of the Ejaculatory Vessels, which are two obscure Passages, one on either side, which in Substance differ nothing from the Spermatick Veins; they rise on one part from the Bottom of the Womb, but not reaching from their other Extremity either to the Stones, or any other part, are shut up and uncapable; adhering to the Womb, as the *Colon* does to the Blind Gut, and winding half way about; tho' the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes resembling the Wings of a Bat, thro' which certain Veins and Arteries passing from the end of the Stones, may be said here to have their Passages; proceeding from the Corners of the Womb to the Testicles, and are accounted the proper Ligaments by which the Testicles and Womb are united, and strongly knit together.

Thus I the Womens Secrets have survey'd,
And let them see how curiously they're made;
And that, tho' they of different Sexes be,
Yet in the Whole they are the same as we:
For those that have the strictest Searchers been,
Find Women are but Men turn'd Out-side-in;
And Men, if they but cast their Eyes about,
May find they're Women, with their In side-out.

§. 3. Of

3. *Of the Use and Action of the several Parts in Women appropriated to Generation.*

HAving taken a Survey of the Parts of Generation both in Men and Women; it is now requisite that, cording to my intended Method, I should shew the Use d Action of those Parts in the Work of Generation, hich will excellently inform us, that Nature has made othing in vain.

The External Parts of Womens Privities, or that which most obvious to the Eye at first View, commonly cal- *d Pudendum*, as that which from its being seen by a Man uses Shame, and blushing in the Cheeks of the Fair ex; are design'd by Nature to cover the great Orifice; that Orifice is, to receive the *Penis*, or Yard, in the ct of Coition; and also to give passage to the Urine, d at the time of Birth to the Child. The Use of the ings and Knobs like Mirtle-berries, are for the Securi- of the Internal Parts, by shutting up the Orifice and eck of the Bladder; also for Delight and Pleasure, for their swelling up, they cause Titulation and Delight those Parts, being pressed by the Man's Yard: Their e is likewise to obstruct the unvoluntary passage of the ine.

The Use and Action of the *Clytoris* in Women, is like at of the *Penis*, or Yard, in Men; that is, Erection; its ream End being like that of the Glans of the *Penis*, and s the same Name; And as the Glans is in Men the Seat the greatest Pleasure in the Act of Copulation, so is this the *Clytoris* in Women; and is therefore called the eetness of Love, and the Fury of Venery.

The Action and Use of the Neck of the Womb, is the ne with that of the *Penis*; that is, Erection; which is casioned sundry ways: For first, In Copulation it is e- ted and made strait for the passage of the *Penis* to the omb. Secondly, Whilst the Passage is repleated with irit and Vital Blood, it becomes more strait, for the em-

bracing

bracing the *Penis*: And for the convenience of Erection there is a two-fold Reason; one is, That if the Neck of the Womb was not erected, the Yard could have no convenient passage to the Womb; the other is, That it hinders any Hurt or Damage that might ensue, thro' the violent Concussion of the Yard, during the time of Copulation.

Then as to the Vessels that pass thro' the Neck of the Womb, their Office is to repleniſh it with Blood and Spirit; that so as the Moisture consumes, thro' the Heat contracted in Copulation, it may still by those Vessels be renewed. But their chief Business is to convey Nutriment to the Womb.

Now as to the Use and Action of the Womb, it has many Properties attributed to it: As first, Retention of the fecundated Egg, and this is properly called Conception. And then secondly, To cheriſh and nouriſh it, till Nature has framed the Child, and brought it to Perfection. Thirdly, It strongly operates in sending forth the Birth when its appointed time is accompliſhed there, dilating it self in an extraordinary manner: And so aptly remov'd from the Senses, that no Injury can accrew to it from thence; retaining in it self a Strength and Power to operate, and cast forth the Birth.

The Use of the Preparing Vessels is to convey the Blood to the Testicles, of which a part is spent in the Nouriſhment of them, and the Production of those little Bladders in all things resembling Eggs, thro' which the *Vasa Præparantia* run, and are obliterated in them. This Conveyance of Blood is by the Arteries, but as for the Veins, their Office is to bring back what Blood remains from the forementioned Uses.

The Vessels of this kind are much shorter in Women than in Men, by reason of their Nearness to the Testicles; and yet that Defect is more than made good by the many intricate Windings to which they are subject; for in the middle way they divide themselves into two Branches of different Magnitude; for one of them being bigger than the other, passes to the Testicles.

The

The Teſticles in Women are very uſeful; for where ney are defective, Generation-work is quite ſpoiled: or tho' thoſe little Bladders which are on their outward perficies contain nothing of Seed, as the Followers of allen, &c. did erroneouſly imagine, yet they contain ſe-ral Eggs, (about the number of twenty in each Teſti-e) one of which being impregnated by the moſt ſpiri-ous Part of the Man's Seed, in the Act of Coition, de-ends thro' the Oviducts into the Womb, where it is eriſhed till it becomes a living Child. The Figure of eſe *Ova*'s, or Eggs, is not altogether round, but a little t, and depreſſed on the ſides; and in their lower part e oval, but where the Blood-veſſels enter them, that is, their upper-part, more plain; having but one Mem-ane about them, that the Heat may have the eaſier ceſs.

Thus Nature nothing does in vain produce,
But fits each Part for what's its proper Uſe,
And tho' of different Sexes form'd we be,
Yet is there betwixt both that Unity,
That we in nothing can a greater find,
Unleſs i'th' Soul, that's to the Body joyn'd:
And ſure in this Dame Nature's in the right,
The ſtricteſt Union yields the moſt Delight.

CHAP. II.

The Reſtriction laid upon Man in the Uſe of Carnal Copulation, by the Inſtitution of Marriage. With the Advantage that it brings to Mankind; and the proper Time for it.

1. *Of the Reſtriction laid upon Man, in the Uſe of Carnal Copulation,* &c.

Though the Great Architect of the World has been pleaſed to frame us of different Sexes, and for Propagation and Continuation of Mankind, has indul-us the mutual Embraces of each other, the Deſire

of, by a powerful and ſecret Inſtinct, is become natur
to us: Yet he would not have Men and Women be as th
Horſe and the Mule which have no Underſtanding, a
to act like brute Beaſts, to couple with whom they pleaſ
but as he has endew'd 'em with Reaſon, expects th
they ſhould act rationally: And thoſe that reſolve to
ſo, cannot but reflect that it is the higheſt Reaſon in t
World, that they ſhould be ſubject to the Laws of the
Creator; who has ordain'd, That for the avoiding
Fornication and Uncleanneſs, every Man ſhou'd have
own Wife: And tho' ſince Man by ſinning againſt
Creator has fallen from his Primitive Purity, and as
Effect thereof, has multiply'd Wives and Concubines
himſelf; yet it is no other than an Affront to the Divi
Lawgiver, whoſe firſt Inſtitution is hereby violated;
the Son of the Bleſſed has told us himſelf, That *in*
Beginning it was not ſo: The firſt Inſtitution of Marria
being *one Man* married to *one Woman*. So that as th
Conjugal Delights we have been ſpeaking of, cannot
enjoyed but in a Married State, ſo neither in that St
can they lawfully be participated of, with more than o
Wife. And it is the breaking of this Order, that
fill'd all the World with Confuſion, and been the Occa
on of all that Debauchery which has over-ſpread
whole Face of the Earth, and has brought Diſeaſes
Mens Bodies, Conſumptions on their Eſtates; and wh
is much worſe than all that, eternal Ruin on their So
without Repentance. Let all thoſe therefore of eit
Sex, that have a Deſire to enjoy the Delights of mut
Embraces, take care that they do it in a married St
with their own Wives or Husbands, or elſe it will be co
a Curſe to 'em inſtead of a Bleſſing: And to that End
'em conſider what is due to the Tranſgreſſors of his L
who has ſaid, *Thou ſhalt not commit Adultery*. Whate
therefore is ſpoken of the Venereal Pleaſure, is ſpoken
thoſe who have, or may have a Right thereunto,
being in a Married State: For,

Who to forbidden Pleaſures are inclin'd,
Will find at laſt, they leave a Sting behind.

§. 2. *Of the Happiness of a Married State.*

I Have spoken in the last Section of the Restriction that our Great Lawgiver has been pleas'd to lay upon us, that we should not presume upon Mutual Embraces, without qualifying our selves for it, by entering into a Married State. But that, in the Age we live in, is look'd upon as a most insupportable Yoak, nothing being now more ridicul'd than MATRIMONY; both Wives and Husbands being counted the greatest Clogs and Burdens to those that give up the Reins to their unbridl'd Appetites: But with these Gentlemens good Leave, I will now make appear, that notwithstanding all their Banter, a Married State is the most happy Condition (where Persons are equally yoak'd) that is to be enjoy'd on this side Heaven.

And who, that is not out of their Wits, will question the Pleasure and Advantage of a Married State, that will but give himself leave to reflect upon the Author thereof, or the Time and Place of its Institution? The Author and Institutor of Marriage, and that first brought Man and Woman together, was no other than He that made them; even the great LORD of the Universe; whose Wisdom being Infinite, could not but know what Condition was best for us; and his Goodness being equal to his Wisdom, sufficiently shews the End of this Institution, was the Happiness of the Creatures he had made; and that indeed Man could not be happy without it, for he saw it was not good that Man should be alone, and therefore made a Woman to compleat his Happiness, which was not perfect, whilst he wanted such a meet Help for him.

The Time of the Institution is also very remarkable; for it was whilst *Adam* and his new-made Bride, were both'd with all that Virgin-purity and Innocence with which they were created; before they had entertain'd the least Converse with the Tempter, or had given way to the disordered Thought: And yet could curiously survey the several incomparable Beauties and Perfections on each

other, without Sin, and knew not what it was to Luſt: 'Twas at this happy time that the Creator divided *Adam* from himſelf, and of a Crooked Rib made him a beautiful and meet Help for him; and then by inſtituting Marriage, united him unto himſelf again, in holy Wedlock's happy Hands.

Nor does the Place where firſt this happy State was inſtituted want its due Emphaſis, but ought to be conſider'd. It was in Paradice where the firſt Match was made; and what if I ſhould ſay, It ſcarce cou'd have been Paradiſe without it? And Paradiſe all know to be a Place of Pleaſure, wherein they are ſurrounded with the Quinteſſence of all Delights; where there was nothing wanting that might pleaſe the Eye, or charm the Ear, or gratifie the Taſte; or might delight the Smell with odoriferous and agreeable Perfumes: And yet even in Paradiſe, when *Adam* was poſſeſs'd of all thoſe raviſhing and pleaſing Sweets, enjoying all the Pleaſures of a Paradiſe, yet he enjoy'd not Happineſs, till he enjoy'd his *Eve*, for until then, there was no meet Help for him: So that it ſeems in Paradiſe, the Center of Delight and Happineſs, *Adam* remain'd Unhappy, whilſt in a ſingle State: And ſo would *Eve* likewiſe have been, had ſhe been there alone: So that it was a Married State was the Compleating of their mutual Happineſs, and was even the Paradiſe of Paradiſe it ſelf.

Neither will thoſe admire that Man at firſt was not compleatly Happy without Marrying that will but give themſelves the leiſure to conſider what an Addition to our Happineſs, a good Wife makes: For ſuch a One's the beſt Companion in Proſperity, and in Adverſity the ſureſt Friend: The greateſt Aſſiſtance in Buſineſs, the only lawful and comfortable Means by which he can have Iſſue, and the great Remedy againſt Incontinency: And if we will believe King *Solomon*, (an Author of undoubted Credit) the greateſt Honour unto him that has her; for he it is that tells us, *She is a Crown to her Husband.* And ſure theſe are no ſmall Advantage of Marriage. Beſides the

natural Propenſion there is in Man and Woman to each other, ſeeking this Nuptial Conjunction, looks juſt as if the Man miſſing his Rib, were reſtleſs till he had recover'd it again; and, on the other Hand, as if the Woman, (knowing from whence ſhe came) remain'd unſatisfy'd till ſhe had got again to her old Place, under the Arm, the Wing of her beloved Husband.

And therefore thoſe that ſo complain of Marriage, if they wou'd but examine their own Carriage and Behaviour in it better, wou'd find it is themſelves makes Marriage ſo uneaſie; for as once *Cicero* ſaid of old Age, *It was not old Age, but the Folly of old Men, that made old Age ſo burthenſome*; ſo I may ſay of Marriage, It is not Marriage, but the Folly of the Perſons married, that makes it ſo uneaſie: If married Perſons wou'd but each take care to do their ſeveral and reſpective Duties, there wou'd be no Complaining; nor wou'd they find any Condition more pleaſant, or more profitable than a Married Life: There being more Satisfaction to be taken in the Embraces of a loving and chaſte Wife, than in the wanton Dalliances of all the Strumpets in the World; Beſides the Bleſſing that attends the one, and that Ruine, Miſery, and heavy Curſe, that always waits upon the other. And thus I hope I have ſufficiently ſhewed the Pleaſure and Advantage of a Married State.

Thus does the Section unto all relate
The Pleaſures that attend a Marry'd State;
And ſhews it does with Innocence conſiſt;
And that ſo many have thoſe Pleaſures miſt,
Is their own Faults that will no wiſer be,
As in this Mirror they may plainly ſee.

3. *At what Age young Men and Virgins are capable of the Marriage bed; and why they ſo much deſire it.*

HAving ſhewn the Reſtriction laid upon Men and Women, with reſpect to promiſcuous Coition; and ſo the Pleaſure and Advantage of a Married Life; I now

proceed to shew at what Age young Men and Virgins ar capable of the Marriage bed; which because so many de sire, before they attain to it, it will be necessary to shew the Causes of such their impetuous Desires.

The Inclination of Virgins to Marriage, is to be know by divers Symproms: For when they arrive to *ripe Ag* which is about *Fourteen* or *Fifteen*, their natural Purga tions being to flow; and then the Blood, which no longe serves for the Increase of their Bodies, does by its abound ing stir up their Minds to Venery: To which also exter nal Causes may incite them; For their Spirits are bris and inflam'd when they arrive at this Age, and their Bo dies are often more heated by their eating of sharp sa things, and by Spices; by which their Desire to Venere Embraces becomes very great, and at some critical Junctur almost insuperable. And the Use of these so much desir Enjoyments being deny'd to Virgins, is often follow'd b very dangerous, and sometimes dismal Consequences, pre cipitating them into those Follies that may bring an inde liable Stain upon their Families, or else bring upon them the Green Sickness, or other Diseases. But when they ar married, and those Desires satisfied by their Husbands, thos Distempers vanish, and their Beauty returns more ga and lively than before. And this strong Inclination o theirs may be known by their eager Gazing at Men, an affecting their Company; which sufficiently demonstrate that Nature prompts them to desire Coition. Nor is thi the Case of Virgins only, but the same may be observ'd i young brisk Widows, who cannot be satisfied witho that due Benevolence which they were wont to have fro their Husbands.

At fourteen Years of Age, commonly the *Menses* begi to flow in Virgins; at which time they are capable o Conceiving, and therefore fit for Marriage; tho' it wou be much better both for themselves and their Children, they married not till eighteen or twenty; and if they b very healthful, and strong of Body, and always addi themselves to Temperance, they may continue Bearin

till upwards of fifty; tho' generally they leave off about forty five; tho' the *Menſes* flow a longer time in ſome than in others: But when they ceaſe, they ceaſe Bearing; and therefore the Bearing of *Iſaac* by *Sarah* at that Age, may well be termed miraculous, becauſe it had ceas'd to be with her according to the Cuſtom of Women.

As for Youth, when they arrive at ſixteen, or between that and ſeventeen, having much Vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of Procreating Matter, conſtantly increaſes till forty five, fifty, and ſixty five; and then begins to flag, the Seed by degrees becoming Unfruitful; the natural Spirits being extinguiſhed, and the Heat dried up. Thus it is with them for the moſt part; but many times it falls out otherwiſe in particular Inſtances: As once in *Sweedland* a Man was married at an hundred Years old to a Bride of thirty, and had many Children by her; but he was a Man of ſo hail a Conſtitution, and carried his Age ſo well, that Strangers would not have gueſſed him at above ſixty. And in *Campania*, where the Air is clear and temperate, it is uſual for Men of fourſcore Years old, to marry young Virgins, and have Children by them; Which ſhews that Age in Men hinders not Procreation, unleſs they be exhauſted in their Youth, and their Yard ſhrivel'd up.

If any ask why a Woman is ſooner Barren than a Man? Let ſuch know that the natural Heat which is the Cauſe of Generation, is more predominant in Men than Women. for the Monthly Purgations of Women ſhew them to be more moiſt than Men, and ſo does alſo the Softneſs of their Bodies: and the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the benefit whereof they are elaborated into Seed: But Women, tho' of a finer make, yet not being ſo ſtrong as Men, their Faculties are thereby hindred in their Operation.

Thus Nature to her Children is ſo kind,
That early they thoſe Inclinations find,
Which prompts them on to propagate Mankind:

Hence 'tis a Virgin her Desires cann't smother,
But restless is, till she be made a Mother.

CHAP. III.

Of Virginity; What it is, how it may be known, by what means it may be lost; and how a Person may know that it is so.

§. 1. *Of Virginity, and wherein it consists.*

IN the last Chapter I treated of the Desire that young Men and Virgins have to mutual Embraces; and at what Age they are fit for them: I have also shew'd that those Pleasures are only lawfully to be enjoy'd in a Married State; and have also acquainted my Reader with the Advantage of such a Condition. But since the Desires of many after mutual Embraces are so impetuous, that not having an Opportunity to enter into a Marriad State, they have anticipated the Pleasures of Matrimony and lost their Virginity before-hand; and yet perhaps have afterwards pretended to bring their Virginity to a Marriage-bed; by which means many an honest Man has been deceiv'd, and meretricious Women escap'd with Impunity. And yet on the other hand, some vertuous young Virgins, that have indeed come such unto their Husbands Beds, have been accused by the Ignorance and Incredulity of their Husbands to have lost their Virginity before-hand, when it has been no such matter. Therefore to do Right in this Case to both Parties, my Design in this Chapter is to shew what Virginity is, and wherein it consists; how many Ways it may be lost; and how a Man may know whether it be lost or not: That so Women may not be wrongfully censur'd, or Men impos'd upon.

Virginity untouch'd and taintless, is the Boast and Pride of the Fair Sex; but they generally commend it to put it off; for as good as it is, they care not how soon they are honestly rid of it: And I think they are in the right on't; for if they keep it too long, it grows useless, or a lea

east abates much of its Value: A stale Virgin, (if such a Thing there be) being look'd upon like an old Almanack out of Date.——But to speak to the purpose, Virginity is the Chief, the Best, the First, the Prime of any thing; and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him; it being the distinguishing Characteristick of a Virgin, that she has not known Man.

To make this more plain, I must here observe that there is in Maids, in the Neck of the Womb, a pendulous production call'd the *Hymen*, which is like the Bud of a Rose, half blown, and this is broke in the first Act of Copulation with a Man; and from hence came the Word *Defloro*, to Deflower; because the taking away of Virginity, is called the Deflowring of a Virgin: For when this Rose-bud is expanded, Virginity is wholly lost: Certain it is there is in the first Act of Copulation, something which causeth Pain and Bleeding, which is an evident Sign of Virginity. But what this is, Authors agree not: Some say it is a nervous Membrane, or thin Skin with small Veins, which bleed at the first Penetration of the Yard; others say it is the four *Caruncles*, Knobs, or little Buds, like Mirtle-berries, because these are plump and full in Virgins, but hang loose and flaggy in those that have us'd Copulation, being prest by the Yard: Some have observed a fleshy Circle about the *Nymphæ* or Neck of the Womb, with little obscure Veins, which make the Membrane not to be nervous but fleshy. But laying aside Conjectures, the *Hymen*, or *Claustrum Virginale*, is a thin Membrane interwoven with fleshy Fibres, and endowed with many little Arteries and Veins, spread across the Passage of the *Vagina*, behind the Insertion of the Neck of the Bladder, with a Hole in the midst for the *Menses* to flow, so big that it will admit of the Top of one's Little-finger: This is that which is called the Zone, or Girdle of Chastity; and where it is found in this Form described, it is a certain Note of Virginity; but the first Act of Copulation, it is necessarily violated;

and then it is usually accompanied with an Effusion of Blood; which Blood is called the Flower of Virginity: and when once it is broke, it never closes again,

§. 2. *How Virginity may be lost*, &c.

IN the former Section I have shewn (I hope to the Satisfaction of all modest Enquirers) in what Virginity consists, and that it is lost by the first Penetration of the Yard; which may be easily known by its being attended with an Effusion of Blood upon the Rupture of the Hymenean Membrane, or *Claustrum Virginale*: But I must do the fair Sex this Justice, to let the World know that al- tho' where-ever this is found, it be an undoubted Token of Virginity; yet it will not follow that where this Token is wanting, Virginity is deflower'd, and lost: For the *Hymen* may be corroded by acrimonious and fretting Humours flowing thro' it with the *Menses*; or it may be violated by the Inversion, or falling out of the *Uterus*, or the *Vagina*, or Sheath, which sometimes happens even to Virgins: Or (which I wou'd have all Virgins to beware of for the Preservation of their Credits, and preventing of all Causes of Suspicion) perhaps the indiscreet and unwary Bride has had her *Menses* but a Day or two before; in which case, both the *Hymen* and the inner wrinkled Membranes of the *Vagina*, are flaggy and relaxed, that no such Rupture, and by Consequence no such Effusion may happen. It were better therefore upon this Account that when Virgins are about to marry, they wou'd fix their Wedding-day, at least six or seven Days after the *Menses* have done flowing.

But further, To some, Nature hath given greater Desire after Enjoyment, than to others, and to such, tho' they abstain from Enjoyment, yet so great is their Lust, and Desire after it, that it may break the *Hymen* and *Claustrum Viginale*; and sometimes it lucheth to that degree they put in their Finger, and so break it; sometimes the Midwives break it in the Birth; and sometimes it de-

done by stopping of the Urine, Coughing, violent Straining, or Sneezing: So that if there be no Bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him, seeing that the Hymenean Membrane may be broke so many other ways; but where Bleeding does follow, it is an evident and undeniable Token that the Person was a Virgin, and had never known Man before. And indeed, tho' the *Hymen* (or Membrane so called) may be broke all those ways I have mention'd, yet it so rarely happens to be broke any other way, that *Leo Africanus* makes mention of it as a general Custom of the Africans at their Weddings, that after the Marriage-ceremonies was over, the Bride and Bridegroom were shut up in a Chamber, while the Wedding-dinner was prepared; and an ancient Woman stood at the Door, to receive from the Bridegroom a Sheet, having the Bloody Token of the Wive's Virginity, which she shewed in Triumph to all the Guests; and then they might feast with Joy: But if there was no Blood seen, the Bride was to be sent home again to her Friends with Disgrace, and the disappointed Guests went sadly home without their Dinner.

But there are others that make the Straitness of the Privities a Sign of Virginity: But this is a very uncertain Rule, for this depends much upon the Age, Habit of Body, and other Circumstances; tho' it must indeed be granted, that Women who have used Carnal Copulation, are not so strait as Virgins; yet this can be no certain Argument of Virginity, because after often repeated Acts of Venery, the Privities may be made so strait by the use of astringent Medicines, that those who trust to this Sign, may sometimes take a Whore instead of a Virgin. And I have heard of a Courtizan, who, tho' she had been married, gave herself out to be a Virgin, and by the help of a Bath of Cumfrey-roots, deceived those with whom she had to do.

Others take upon them to be Judges of lost Virginity by Milk in the Breasts: but such perhaps are ignorant that there is a twofold Milk, the one of Virgins, the other of such

ſuch as have conceived, or brought forth Children: That of Virgins is a Malady, contrary to Nature, but the other is natural. The firſt is made of Blood that cannot get out of the Womb, and ſo goes to the Breaſts; being nothing but a ſuperfluous Nouriſhment, that is turn'd into Milk by the Faculty of the Breaſts, without the Knowledge of Man; the other is only when there is a Chi'd either in the Womb, or born: Yet the Milk differs very much, both in reſpect of the Blood, and diverſity of Veins that bring it to the Breaſt; and tho' both are White, yet that of Virgins is thineſt, and leſs in Quantity, neither is it ſo ſweet. Therefore if Virgins happen to have ſuch Milk, they are not for that reaſon to be cenſured as Unchaſte.

Upon the whole Matter, the Sum of what I have ſaid upon this Head of Virginity, terminates in this, That when a Man is married, and finds the Tokens of his Wife's Virginity, upon the firſt Act of Copulation, he has all the reaſon in the World to believe her ſuch; and to reſt ſatisfy'd that he has married a Virgin: But, if on the contrary, he finds them not, yet he has no reaſon to think her devirginated, if he finds her otherwiſe ſober and modeſt, ſeeing the *Hymen*, or *Clauſtrum Virginale*, may be broken ſo many other ways, and yet the Woman be both Chaſte and Vertuous. Only let me caution Virgins to take all imaginable care to keep their Virgin *Zones* intire, that ſo when they marry, they may be ſuch as the Great *Cæſar* wiſh'd his Wife to be, that is, not only without Fault, but without Suſpicion alſo.

Thus I have Virgin Innocence ſurvey'd,
And ſhew'd the Difference between Wife and Maid;
And that their Chaſtity they need not fear,
Whoſe Virgin Tokens plainly do appear:
Nor cenſure thoſe in whom they do not ſo,
Unleſs the contrary they plainly know:
For they may yet unſpotted Virgins be,
Altho' their Virgin Tokens none can ſee.

The End of the Firſt Part.

Ariſtotle's Maſter-Piece.

The Second Part.

DISPLAYING

The SECRETS of NATURE,

IN

The Production of Man.

CHAP. I.

What Conception is, what is pre-requiſite thereto; how a Woman may know when ſhe has conceived, and whether of a Boy or Girl.

§. 1. *Of Conception, what it is, &c.*

THE Firſt Part of this Book does moſt properly contain the Foundation and Ground-work of the *Secrets of Nature*, in the *Generation of Man*; the Inſtruments of Generation in both Sexes having been deſcrib'd; and the Uſe of thoſe Inſtruments, and the Adaptneſs of them to the Uſes for which Nature intended them, ſhew'd. I have alſo ſhew'd what muſt be done by both Sexes, in order to their having a lawful Uſe of each other: And then having ſhewn when they are fit to enter into a Married State, and are capable of performing the Work of Generation, I have treated of Virginity, and ſhewn what it is, and wherein it conſiſts, as alſo how it may be known; and the ſeveral ways of its being loſt:

But

But still all these are but the *Proemiums* of Generation work, or the Begetting, or Procreation of Children. We must therefore in this Second Part proceed on, and shew what Conception is, and the Signs and Tokens thereof, and what are the Pre-requisites thereunto: For when once a Woman has conceived, the Work of Generation is begun; and Time with Nature's help will perfect the Work; and what at first is but Conception, will issue in a perfect Birth.

Now in Conception, that which is first to be regarded, and without which it cannot be, is the Seed of the Man, that being the active Principle, or efficient Cause of the *Fœtus*, the Matter of which is Arterial Blood, and Animal Spirits, which are elaborated into Seed in the Testicles, and from thence by proper Vessels convey'd into the Yard; from whence in the Act of Copulation it is injected or emitted into the Womb: The next thing is the Passive Principle of the *Fœtus* (for there must be both in order to Conception) and that is an *Ovum*, or Egg impregnated by the Man's Seed, and endu'd with a Plastick, or Vegetative Vertue: And upon the *Ovum* being thus impregnated by the Man's Seed being convey'd to it, the Womb closes up; that no Air may enter therein, but that the impregnated *Ovum* may swell into a *Fœtus*. This is that which is truly and properly Conception. But having promis'd to speak of the Pre-requisites thereunto, I shall make that the Subject of the next Section.

§. 2. *Of the Pre-requisites to Conception.*

I Have shew'd in the former Section, that there is two things to be regarded chiefly in Conception, to wit, the Active and Passive Principle; this in part shews us, that Difference of Sexes is a Pre-requisite to Conception: So Nature has ordain'd, there must be a proper Vehicle for the Active Principle to be injected into, and there must also be a Passive Principle to be impregnated thereby: Therefore as the Man has no Passive Principle to be impregnated,

pregnated, so the Woman has no Active Principle to impregnate. And therefore without different Sexes, there can be no Conception.

But this is not all, for it is not enough that there be different Sexes, but these different Sexes must unite, and there must be Coition in order to Conception: And it is Coition, or the mutual Embraces of both Sexes, which Nature has made so desirable to each other; that when authoriz'd in the Way that Heaven has ordain'd, there is no need of Ravishing, for the fair Bride will quickly meet her Bridegroom with an equal Vigour: But since in that there may be Over-doing, and such Errors committed, through their giving way to the Impetuosity of their Desires, as may be prejudicial to Conception; it will not be amiss to give some Directions to make this Operation the more effectual.

§. 2. *A Word of Advice to both Sexes: or, Directions respecting the Act of Coition, or Carnal Copulation.*

THo' there are some that desire not to have Children, and yet are very fond of Nocturnal Embraces, to whom these Directions will be no ways acceptable, because it may probably produce those Effects which they had rather be without; yet I doubt not but that the Generality of both Sexes, when in a Married State, have such a Desire to produce the fair Images of themselves, that nothing can be more welcome to them, than those Directions that they make their mutual Embraces most effectual to that end: And therefore let none think it strange that we pretend to give Directions for the performing of that which Nature it self teacheth all to perform; since it's no Solocism for Art to be a Hand-maid to Nature, and to assist her in her noblest Operations: Neither is it the bare performing of that Act which we here direct to, but the so performing it, as to make it conducive unto the Work of Generation: And since this Action is the Foundation of Generation, and without

which

which it cannot be, some Care ought to be taken (and consequently some Advice given how to perform it well; and therein I am sure the Proverb is on our side, which tells us, That *what is once well done, is twice done.* But yet what we shall advance on this nice Subject, shall be offered with that Caution as not to give Offence to the chastest Ear, nor put the Fair Sex to the trouble of Blushing. What I shall offer, will consist of two Parts: First, Something previous to it; And secondly, Something consequential of it.

For the first, When Married Persons design to follow the Propensions of Nature, for the Production of the fair Images of themselves, let every thing that looks like Care and Business, be banish'd from their Thoughts; for all such things are Enemies to *Venus*; and let their Animal and Vital Spirits be powerfully exhilerated by some brisk and generous Restoratives; and let 'em, to invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Idea's of them in their Minds; and if it happen that instead of Beauties, there is any thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be cover'd over with a Veil of Darkness, and buried in Oblivion. And since the utmost Intention of Desire, is requir'd in this Act, it may not be amiss for the Bridegroom, for the more eager height'ning of his Joy, to delineate the Scene of their approaching Happiness, to his fair languishing Bride, in some such amorous Rapture as this,

Now, my fair Bride, now will I storm the Mint
Of Love and Joy, and rifle all that's in't:
Now my infranchis'd Hand, on every side,
Shall o're thy naked polish'd Iv'ry slide:
Freely shall now my longing Eyes behold
Thy bared Snow, and thy unbraided Gold:
No Curtains now, tho' of transparent Lawn,
Shall be before thy Virgin-treasure drawn,
I will enjoy thee, now my Fairest, come,
And fly with me to Love's Elizium.

My Rudder with thy bold Hand, like a try'd
And ſkilful Pilot, thou ſhalt ſteer, and guide
My Bark into Love's Channel, where it ſhall
Danoe as the bounding Waves do riſe and fall;
Whilſt my tall Pinnace in thy Cyprian Straight,
Rides ſafe at Anchor, and unlades her Fraight.

aving by theſe, and other amorous Acts, (which Love n better dictate, then my Pen) wound up your Fancies the higheſt of Ardour and Deſire.

Perform thoſe Rites Nature and Love requires;
Till you have quench'd each others amorous Fires.

And now for the ſecond thing propos'd: When the t of Coition is over, and the Bridegroom has done hat Nature prompted him to, he ought to take heed of ithdrawing too ſuddenly out of the Field of Love, leſt ſhould by ſo doing, make way for Cold to ſtrike into e Womb, which might be of a dangerous Conſequence; t when he has given time for the *Matrix* to cloſe up, hich it naturally does ſoon after it has received the ſtive Principle, in order to make a Conception; he y ſafely withdraw, and leave the Bride unto her ſoft poſe; which ought to be with all the Calmneſs that the ent Night (and a Mind free from all diſturbing Care) n give; enclining to her Reſt on the right Side, and not moving without great occaſion, till ſhe has taken her ſt Sleep: She alſo ought to have a care of Sneezing, and, poſſible, to avoid both that and Coughing, or any other ing that cauſes a too violent Emotion of the Body: either ſhould they too often reiterate thoſe amorous Engements till the Conceptions be confirm'd: And even en the Bridegroom ſhould remember that 'tis a Market at laſts all the Year, and ſo be careful that he does not end his Stock too laviſhly: Nor wou'd his Wife like m at all the worſe for't; for generally Women rather uſe to have a thing done well, than have it often: And this Caſe to do it *well* and *often* too, is inconſiſtent. But much ſhall ſuffice for this.

§. 4.

§. 4. *How a Woman may know whether she has conceived.*

AFter the Means made use of, in order to Conce tion, according to the Directions before give there is reason to expect that Conception should follow but because the Success of all our Actions depend up the Divine Blessing; and that things do not always su ceed according to our Desires, therefore Conception do not always follow upon Coition: By which means it that many Women, especially those that are but new married, know not whether they have conceived or n after Coition: Which if they were assur'd of, they mig and wou'd avoid several Inconveniences which they no run upon through Ignorance thereof: For when af Conception a Woman finds an Alteration in her self, a yet knows not from whence it arises, she is apt to run a Doctor, and enquire of him what the Matter is; w not knowing that she is with Child, gives her perhaps strong Cathartical Potion, which certainly destroys t Conception. There are others that out of a foolish ba ful Coyness, tho' they do know they have conceived, y will not confess it, that they might be instructed how order themselves accordingly: Those that are so Co may in time learn to be Wiser; and for the sake of tho that are Ignorant, I shall set down the Signs of Conce tion, that Women may thereby know whether they ha conceived or not.

If a Woman have conceived, the Vein under the E will be swelled; that is, under the lower Eye-lid, t Vein in the Eyes appearing clearly, and the Eye som thing discoloured; if the Woman have not the *Terms* u on her, nor watched the Night before, this is a certa Sign she has conceived; and this appears most plain just upon the Conception, and holds for the first t Months.

Again, Stop the Urine of the Woman close in a Gl three Days, and then strain it through a fine Linnen-clot

If you find ſmall living Creatures in it, ſhe is moſt aſſuredly conceived with Child: For the Urine, which was before part of her own Subſtance, will be generated as well as its Miſtreſs.

Alſo a Coldneſs and Chilneſs of the outward Parts after Copulation, ſhews a Woman to have conceived; the Heat being retired to make the Conception. And then the Veins of the Breaſt are more clearly ſeen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weakened, and the Face diſcoloured; the Belly waxeth very fat, becauſe the Womb cloſeth it ſelf together to nouriſh and cheriſh the Seed. If ſhe drinks cold Water, a Coldneſs is left in her Breaſts; ſhe has alſo loſs of Appetite, ſour Belchings, and exceeding Weakneſs of Stomach: The Breaſts begin to ſwell, and wax hard, not without Pain or Soreneſs; wringing or grinding Pains, like the Cramp, happens in the Belly about the Navel: Alſo divers Appetites and Longings are engender'd. The Veins of the Eyes are alſo clearly ſeen and the Eyes ſeem ſomething diſcoloured, as a Looking-glaſs will ſhew. The Excrements of the Guts are voided painfully, becauſe the Womb ſwelling, thruſteth the right out together. Likewiſe let her take a green Nettle, and put it into her Urine, cover it cloſe, and let it remain all night; if ſhe be with Child, if will be full of red Spots in the Morrow; if ſhe be not, it will be blackiſh.

By theſe Marks, ſome whereof ſeldom fail, a Woman may know whether ſhe have conceived or not; and ſo order her ſelf accordingly. For,

When Women once with Child conceived are,
They of themſelves ſhould take a ſpecial Care.

5. *How to know whether a Woman be conceived of a Male or Female Child,*

IN this Section I ſhall endeavour to gratifie the Curioſity of many Perſons, who not being contented to know that they have conceived, are very deſirous to know whether

ther they are conceived of a Male or Female Child Therefore for the Satisfaction of such, I shall give yo the Signs of a Male Child's being conceived; by the Re verse whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woma feels it first on the right Side; for Male Children lie a ways on that Side of the Womb: The Woman also, whe she riseth up from her Chair, doth sooner stay her se upon her right Hand, than on her left. Also the Bell lies rounder and higher, than when it is a Female. Th Colour of the Woman is not so swarthy, but more cle than when it is a Girl. The right Side is likewise mor plump and harder than the left, the right Nipple redde She likewise breeds a Boy easier, and with less Pain, tha a Girl, and carries her Burthen not so heavily, but is mo nimble and stirring.

I will only, as to this, add the following Experiment which I never knew to fail: If the Circles under the Wo man's Eyes, which is of a wan Blew Colour, be more ap parent under the right Eye, and that most discoloured she is with Child of a Boy: If the Mark be most apparen in her left Eye, she is with Child of a Girl. — The othe is, Let her drop a Drop of her Milk in a Bason of fai Water; if it sinks to the bottom as it drops in, round i a Drop, it is a Girl she is with Child of; for if it be a Boy it will spread, and swim a top: This I have often try'd and it never failed. This is enough to satisfie the Curi ous, for others, let them stay till the Birth decide it.

For whether Male or Female Child it be
You are conceiv'd with, by these Rules you'll see.

CHA

CHAP. II.

How a Woman shou'd Order herself that desires to Conceive; and what she ought to do after Conception.

I. *How a Woman should Order her self in order to Conception.*

I Am very well satisfied that many Women desire Copulation, not from any Delight or Satisfaction they take herein, more than as it is the Means appointed by Him that bids us *Increase and Multiply*, for the obtaining of Children, and the Propagation of Mankind: And tho' several take use of Coition to obtain that End, yet we find by experience, that in many it does not succeed, because they order not themselves as they ought to do. For tho' must be granted, that all our Endeavours depends upon the Divine Blessing; yet if we are wanting in any thing to our selves, how can we expect that Blessing to succeed our Endeavours? My Business therefore in this Sect on shall be to shew how Women, that desire to have Children, shou'd order themselves.

First then, Women that are desirous to have Children, must in order thereunto give themselves to moderate Exercise: For want of Exercise and Idleness, are very great Enemies to the Work of Generation; and indeed are Enemies both to Soul and Body. And those that will give themselves the trouble to observe it, will find those City-Dames that live high, and do nothing, seldom have Children; or if they have, they seldom live: Whereas those poor Women that accustom themselves to Labour, have many Children, and those strong and lusty. Nor need we wonder at it, if we consider the Benefit that comes by moderate Exercise and Labour: for it opens the Pores, quickens the Spirits, stirs up the natural Heat, strengthens the Body, Senses and Spirits, comforts the Limbs, and helps Nature in all her Exercises, of which the Procreation of Children is none of the least.

A second thing to be observed by Women in order
Conception, is, that they avoid all manner of Discont
and the Occasions of it; for Discontent is a great Ene
to Conception, for it so dis-spirits either Man or Woma
that it hinders them from putting forth that Vigor whi
ought to be exerted in the Act of Coition: When on t
contrary, Content and Satisfaction of Mind, dilates t
Heart and Arteries, whereby the Vital Blood or Spirits
distributed throughout the Body; and thence arise su
Affections as please, recreate, and refresh the Nature
Man; as Hope, Joy, Love, Gladness, and Mirth. N
does it only comfort and strengthen the Body, but al
the Operations and Imaginations of the Mind; which
so much the more necessary, insomuch as the Imagina
on of the Mother, works forcibly upon the Conceptio
of the Child. Women therefore ought to take gre
care that their Imaginations be pure and clear, that the
Children may be well formed.

A third thing that Women ought to take care of,
further Conception, is to keep the Womb in good orde
and to that end, to see that the *Menstres* come down
they ought to do; for if they are discoloured, then the
are out of Order; but if the Blood comes down pure, th
the Woman will be very prone to conceive with Chil
especially if they use Copulation in two or three Days aft
their Monthly Terms are stayed.

A fourth thing a Woman that would conceive shou
observe, is, That she use not the Act of Coition too ofte
for Satiety gluts the Womb, and renders it unfit to do
Office; There are two things demonstrate this; one
That common Whores (who often use Copulation) ha
never, or very rarely any Children, for the Grass seldo
grows in a Path that is commonly trodden in. The oth
is, That those Women whose Husbands have been lo
absent, do after Copulation with them again, conce
very quickly.

A fifth Rule is, That they take care that the time
Copulation be convenient, that there may be no Fear
Su

prize; for Fear hinders Conception. And then it re beſt alſo that the Deſire of Copulation be natural, d not ſtirr'd up by Provocations; And if it be natural, greater the Woman's Deſire of Copulation is, the more ely ſhe is to conceive.

I will add no more, but that ſome Authors report, that Loadſtone carried about the Woman, not only cauſeth nception, but Concord between Man and Wife; which t be true, I wou'd have no married Woman go with- one, both for her own, and Husband's Quiet.

Let the Fair Sex that would have Children from
Their ſoft Embraces, read what's here laid down:
Thoſe that to Exerciſe themſelves incline,
And in their Love to be Content deſign;
Who have their Monthly Terms in Order flow,
And regulate them, if they do not ſo;
That Love's Embraces moderately uſe,
And to enjoy 'em a fit Seaſon chuſe;
Theſe may content with what they've done remain,
And need not fear their Wiſhes to obtain.

2. *What a Woman ought to obſerve after Conception.*

After a Woman has conceived, or has any reaſon to think ſo, ſhe ought to be very careful of her ſelf, ſhe ſhould do any thing that might hinder its Com- to Perfection: For in the firſt two Months after Con- tion, Women are very ſubject to Miſcarriage, becauſe n the Ligaments are weak, and ſoon broken. To vent which, let the Woman every Morning drink a ught of Sage-ale, and it will do her abundance of d. But if notwithſtanding Signs of Abortion or Miſ- riage appear, let her lay a Toaſt dipt in Tent (in caſe kadel cannot be gotten) to her Navel; for this is ve- ood: or let her take a little Garden-tanſey, and ha- g bruis'd it, ſprinkle it with Muskadel, and apply it to Navel, and ſhe will find it much better. Alſo Tan- infuſed in Ale, like Sage-ale, and a Draught drank every

every Morning, is moſt excellent for ſuch Women as
ſubject to Miſcarriage: Alſo take Juice of Tanſey,
rifie it, and boil it up into a Syrup with twice its wei
in Sugar, and let a Woman take a Spoonful or two o
In ſuch Caſes, and it will be an excellent Preſervative
gainſt Miſcarriage. Alſo, if ſhe can, let her be where
Air is temperate, and let her Sleep be moderate; let
alſo avoid Watching and immoderate Exerciſe, as
diſturbing Paſſions, loud Clamours, and filthy Smel
and let her abſtain from all things which may provoke
ther Urine, or the Courſes; and alſo from all ſharp
windy Meats, and let a moderate Diet be obſerved.
the Excrements of the Guts, be retained, lenefie the
ly with Clyſters made of the Decoction of Mallows
Violets, with Sugar and common Oyl; or make Broth
Burrage, Bugloſs, Beets, Mallows, and take therei
little Manna: But on the contrary, if ſhe be troub
with a Looſeneſs of the Belly, let it not be ſtopped w
out the Judgment of a Phyſician; for all Uterine Flu
have a malignant Quality in them, and muſt be eva
ted and removed, before the Flux be ſtayed.

CHAP. III.

How the Child lieth, and how it groweth up in the W of the Mother, after Conception.

HAving ſhew'd how a Woman ought to Order
ſelf after Conception, it will now be neceſſary
ſhew how the *Fœtus* is produced thereby: And
how the *Embrio*, when formed, lies in the Womb
its Mother.

§. 1. *How the Child is form'd in the Womb after Concep*

AS to the Formation of the Child, it is to be no
that after the Act of Coition, the Seed lies w
in the Womb for ſix Days without any viſible Altera

nly the Womb closes up it self to prevent its issuing
rth again, and for the securing it from any cold; and all
is time it looks like Butter, or coagulated Milk; and it
ou'd be very necessary for her who has reason to believe
e has conceived, to forbear the Embraces of her Hus-
and all that time, least the Conception shou'd be spoil'd,
t in three Days after, it is altered from the Quality of
ick Milk or Butter, and it become Blood, or at least
sembles it in Colour; Nature having now began to work
on it. In the next six Days following, that Blood be-
as to be united into one Body, and to grow hard and
comes now to be a little Quantity, and to appear a
und Lump: And as at the first Creation, the Earth was
id, and without Form; so in this Creating Work of
ivine Power in the Womb, this Shapeless *Embryo* lies like
e first Mass. But in two Days after, the principal Mem-
rs are formed by the Plastick Power of Nature; and
ese Principal Members are four in Number, *viz.* the
eart, the Brain, the Liver, and the Testicles, or Stones:
hree Days after, the other Members are form'd, and
e distinguish'd from the Shoulders, forming the Face up-
the Knees; and the Heart, Liver, and Stones, with
eir Appurtenances, do grow bigger and bigger: Four
ys after that, the several Members of the whole Body
appear; and as Nature requires, they conjunctively
d separately do receive their Perfection: And so in the
pointed Time, the whole Creation hath that Essence
hich it ought to have to the Perfection of it, receiving
m GOD a living Soul, and thereby putting into its
strils the Breath of Life. Thus have I shewed the
ole Operation of Nature, in the Formation of the
ild in the Womb, according to the Energy given it by
e Divine Creators Maker and Upholder of all things,
th in Heaven and Earth.

By some other more briefly, but to the same purpose,
e Forming of the Child in the Womb of its Mother, is
us described: Three Days in the Milk, thrice three in

Blood, twelve Days form the Fleſh, and eighteen the Members, and forty Days afterwards the Child is inſpired with Life, being endued with an immortal living Soul.

Thus pureſt Blood to Seed's firſt turn'd, and then
Nature converts it into Blood again:
Of which a formleſs Form ſoon after's made,
Such Power by Nature is thereto convey'd:
But by degrees it into Form does grow,
And all its Parts diſtinguiſh'd are, that ſo
It may t' a living Soul united be,
And lay a Claim to Immortality.
Whilſt i'th' mean time the anxious Mother's Cares
Increaſe, as does the Burthen which ſhe bears:
For as it grows, it wants a larger Room,
And is uneaſie in the too-ſtrait Womb:
At laſt to quit its dark Receſs it ventures,
And int' an unknown World of Light it enters.

§. 2. *Of the Manner and Form of the Child's Lying in the Womb, from the Conception to the Birth.*

I Come now to ſhew in what Manner the Child lies in the Womb of its Mother, whilſt it is confin'd in thoſe dark Receſſes: and omitting what many ſay of this matter, I ſhall only give you the Teſtimony of two or three of the moſt Learned, and then preſent a Figure reſembling what I my ſelf have ſeen.

The learned *Hippocrates* in his Treatiſe *de Natur' d' Pueri*, affirms, That the Child, as he is placed in the Womb, has his Hands, and his Knees, and his Head bent down towards his Feet; ſo that he lies round together, his Hands upon both his Knees, and his Face between 'em; ſo that each Eye toucheth each Thumb, and his Noſe betwixt his Knees: And of the ſame Opinion in this matter was *Bartholinus* the Younger: *Columbus* of Opinion that the Figure of the Child in the Womb, is round, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, ſo that

hat the Chin toucheth the Breast, the left Arm bowed bove both Breast and Face, and the left Arm propped p by the bending of the right Elbow; the Legs are lift-d upwards, the right of which is so lifted up, that the high toucheth the Belly, the Knees the Navel, the Heel oucheth the left Buttock, and the Foot is turn'd back, nd covereth the Secrets; the left Thigh toucheth the elly, and the Leg lifted up to the Breast, the Back ying outwards.

Thus the Reader may see how Authors differ herein: ut this ought to be noted, That the different Position which the Child has been seen, has given occasion to e different Opinions of Authors: For when a Woman young with Child, the *Embrio* is always found a round igure, a little oblong, having the Spine moderately rned inwards, the Thighs folded, and a little raised, to hich the Legs are so joyned, that the Heels touch the uttocks, the Arms bending, and the Hands placed up-n the Knees, towards which the Head is inclining for-ards, so that the Chin toucheth the Breast; the Spine his Back is at that time plac'd towards the Mother's, e Head uppermost, the Face forwards, and the Feet ownwards; and proportionable to its Growth, it ex-nds its Members by little and little, which were exactly lded in the first Months. In this Posture it usually keeps l the seventh or eighth Month, and then by a natural Pro-nsity, and Disposition of the Upper Parts of the Body, e Head is turned downwards towards the inward Ori-e of the Womb, tumbling as it were over its Head; that then the Feet are uppermost, and the Face to-rds the Mother's Great Gut. And this Turning of the fant in this manner with its Head downwards, towards latter end of a Woman's Reckoning, is so ordered of ture, that it may be the better disposed for the birth. e Knowledge of these things being so essential to e Practice of a Midwife, I could not omit them. I ll now conclude what I have to say furth r as to s, with the Figure of a Child prepared for the Birth,

resembling what I my self have seen, take out of t learned *Spigelius*.

CHAP. IV.

Of the Obstructions of Conception; with the Cause and C of Barrenness, and the Signs of Insufficiency, both Men and Women.

WE have already enquired into many Secrets belo ing to the Generation of Man; and have treat largely about Conception, which is one of the chief M steries of Nature: But before we can proceed any fu ther, it is highly necessary that I treat of the Obstru ons of Conception; which naturally leads me to treat Barrenness, which is the grand Obstruction of Concep on: And herein, for the sake of all those that des Children, I shall shew how it is caus'd, and then how may be cur'd.

§. 1. *Of Barrenness, with the Cause of it.*

SEeing all will grant that the having of Children is *Blessing*, it will easily be granted, that Barrenness a *Curse*. And since it is manifest that it daily occasio Discontent betwixt Man and Wife; and every Wom looks upon it as a Reproach to be Barren, it will ne no Apology to Enquire into the Cause of it.

In some Countries before Women are admitted the Marriage-bed, they were first searched by the Mi wife; and those only which she allowed of as Fruitf were permitted to Marry. It must needs therefore be grateful Piece of Service to the Fair Sex, to shew the how to turn the stony Ground into a fruitful Soil; th instead of being reproach'd with a barren Womb, th may become the joyful Mothers of many Children.

Barrenness is a Natural, or Accidental Eff & whi hinders Conception; for that which hinders Concep

on, cauſeth Barrenneſs. Now there may be ſeveral Cauſes why Conception may be hindred; as over-much Heat or Cold, drying up the Seed, and making it corrupt; this extinguiſhing the Life of the Seed, and that, making it wateriſh, and unfit for Generation. It may be cauſed alſo by the not flowing, or by over-flowing of the Courſes; and by Swellings, Ulcers, or Inflammations of the Womb; or by an Excreſence of Fleſh growing about the Mouth of the Matrix, whereby the Seed is hindred from being injected in; and want of Love in the Perſons copulating, may alſo hinder Conception, as is apparent from thoſe Women that are deflowered againſt their Will; no Conceptions following any forc'd Copulation.

And here let me caution Parents againſt one thing that often cauſes Barrenneſs, which might be eaſily prevented; and that is, Againſt letting of Virgins Blood in the Arm, before their Courſes come down: Theſe come down in Virgins uſually in the fourteenth Year of their Age, ſeldom before the thirteenth, but never before the twelfth And becauſe uſually all young Virgins are out of Order before they firſt break down, the Mother goes with her to the Doctor, who finding that Fullneſs of Blood is the Occaſion of her Illneſs, orders her to be let Blood in the Arm, upon which ſhe becomes well for a time, the ſuperfluous Blood being taken away; and this Remedy, which is worſe than the Diſeaſe, being repeated four or five times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever barren: Whereas had ſhe been let Blood in the *Foot*, it would have brought the Blood downwards, and ſo have provok'd the Terms, and have prevented that Miſchief.

Another Cauſe of Barrenneſs, is, for want of a convenient moderating Quality, which the Woman ought to have with the Man; as, if he be hot, ſhe muſt be cold; if he be dry, ſhe muſt be moiſt: But if they be both dry, or both moiſt of Conſtitution, they cannot propogate;

tho' in this Case, neither of them may be barren, simply consider'd; for he or she, tho' now as barren as the barren Fig-tree, yet being joyn'd with an apt Constitution may become as fruitful as a Vine.

Another Cause of Barrenness may be the Disuse of Copulation: For some there are of that frigid Constitution that they either use not the Means at all, or else perform it with so much Languor and Coldness, that it is not likely it should prove efficacious; whereas, as I have already said, the Act of Coition should be perform'd with the greatest Ardour and Intenseness of Desire imaginable; or else they may as well let it alone; for as good never a whit, as never the better: But since Nature teaches to do what they do in this kind vigorously, this frigid Disposition is the Effect of a cold Distemper, and must be cured by such things as heat and nourish: And therefore such ought to eat and drink of the best; since the Latin Proverb tells us, *Sine Cerere & Libra friget* Venus:

Without good Drink, and feeding high,
Desire to Venus *soon will die.*

Such therefore ought to feed upon Cock-stones and Lamb-stones, Sparrows, Patridges, Quails and Pheasants Eggs: For 'tis an infallible Aphorism in Physick, That whatsoever any Creature is extreamly addicted to, they operate to the same End by their mummial Vertue in the Man that eats them: Therefore Partridges, Quails, and Sparrows, *&c.* being exceedingly addicted to Venery, they work the same Effect in those who eat them. And this likewise is worthy to be noted, That in what Part of the Body the Faculty that you would strengthen lies, take the same Part of another Creature, in whom that Faculty is strong, as a Medicine: As for Instance, The Vertue procreative lies in the Testicles, therefore Cock-Stones, *&c.* are Medicinal for this Disease. Let such Persons also eat such Food as is very nourishing, as Parsnips, Alexanders, Skerrets, and Pine-nuts; and let them take a Dram of Diasatyrion, in an Electuary, every Morning. The Stones of a Fox dried to Powder, and a Dram

tak-

taken every Morning in Tent, is also very good in this Case. And so also is a Dram of Satyrion-roots, taken in like manner.

§. 1. *Of the Signs of Barrenness and Insufficiency in Man and Woman.*

AFter married People have liv'd long together, and both seem likely, and yet neither of them have had Children, there often arises Discontent between them; and both are troubled because they know not on which side the Fault lies: And tho' Authors have left several Ways to know whether the Man or Woman be defective, yet because I cannot confide in their Judgments, I shall pass 'em by in Silence; and rather lay down a few Rules that may be depended upon, than many that are uncertain. But I must first premise that Women are subject to so many Infirmities more than Men, that the Cause of Barrenness is oftner on their side than the Man's: For if a Man has the Instruments of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exercise, I know no accidental Cause of Barrenness in him: Whereas the chief Cause of Barrenness in a Woman, lies in her Womb, and the Infirmities incident thereunto; Some of which are the Stopping of the Menstrues, or their Over-flowing; as also the Flux of the Womb, with the falling out thereof; and the Inflammation, Windiness, Heat, and Dryness thereof; for each of which we shall prescribe proper Cures. But to be a little more particular:

If a Man or Woman (in whom the Instruments of Generation appears no ways defective) wou'd know whether the Cause of Barrenness be in themselves, or their Bed fellows, let them take a handful of Barley, or any other Corn that will grow quickly, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman the space of four and twenty Hours; then take it out and set it, the Man's by it self, and the Wo-

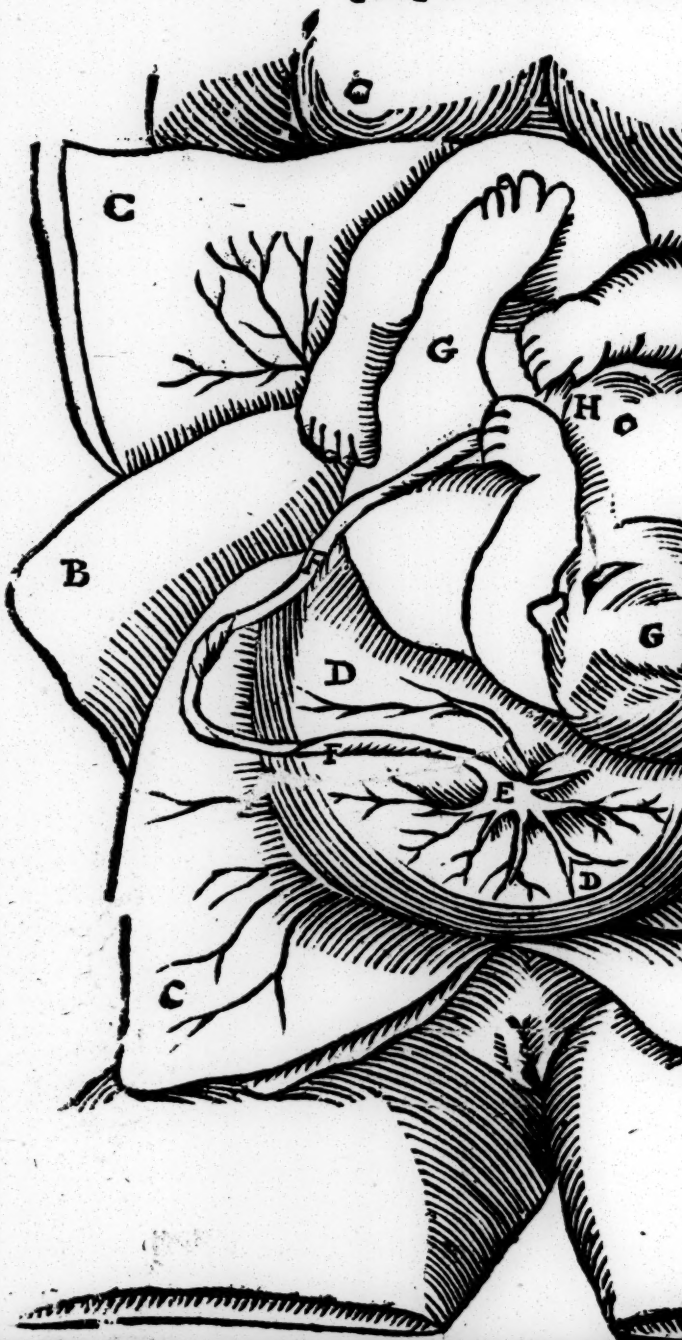
man's by it ſelf; ſet it in a Flower-pot, or ſomething elſe where you may keep it dry; then water the Man's every Morning with his own Urine, and the Woman's with hers: and that which grows firſt, is the moſt fruitful; and that which grows not at all, denotes the Perſon ſo be naturally Barren: Nor let any deſpiſe this Tryal, for ſeeing Phyſitians will by Urine undertake to tell a Perſon his or her Diſeaſes, why ſhould not Urine alſo ſhew whether a Perſon be fruitful, or not? But if in a Man the Inſtrument of Generation are not perfect, it will be obvious to the Sight; and if the Yard be ſo feeble, that it will not admit of Erection, it can never convey the Seed into the Womb, nor can there be in ſuch a Caſe any Conception: But this is ſo plain, and ſo eaſily diſcern'd, that it needs muſt be obvious to both Parties; and that Man that finds himſelf debilitated, ought not to marry; or if he does, he muſt be contented if he finds his Wife ſeeking for that Satisfaction abroad, which he is uncapable of giving at home: 'Tis true, for a Woman ſo to ſupply her Husband's Defects, is contrary both to Honour and Vertue; but where a Woman does break theſe Bounds, on ſuch Occaſions, the Fault will lye in a great meaſure at the Husband's Door, tho' the Wife cannot be held Innocent.

But the Caſe cannot be ſo bad with a Woman, tho' ſhe be barren, but that her Husband may make uſe of her, unleſs ſhe be impenitrable; which (tho' it ſometimes does, yet,) very rarely happens; and therefore in this reſpect, the Man is more inexcuſable, if he tranſgreſs.

Beſides what I have already mention'd, Signs of Barrenneſs in Women are: If ſhe be of an over-hot Conſtitution, of a dry Body, ſubject to Anger, hath black Hair, a quick Pulſe, her Purgations flow but little, and that with Pain, and yet has a violent Deſire to Coition. But if ſhe be of a cold Conſtitution, then are the Signs contrary to thoſe recited. If Barrenneſs be caus'd thro' an evil Quality in the Womb, it may be known by making a Suffumigation of red Storax, Myrrh, Caſſia Wood, Nut-

meg

The Form of a Child in the Womb, D
proper and comme



, Disrob'd of its Tunicles, *Place this facing* p. 48.
nmon.

The Explanation of the F

A Portions of the *Chorion*, diſſected and remov'd from its proper place.

B A Portion of the *Amnios*.

C The Membrane of the Womb diſſected.

DD The *Placenta*, being a fleſhy Subſtance endued with many ſmall Veſſels, by the which the Infant receives its Nouriſhment.

E The V
makes u

FF The N
bilicar
centa un

GG The
Womb

H The In
to the N

Pſalm CXXXIX. xiii, xiv, x

To thee, O bleſſed LORD, my Voice I'll ra
And to thy glorious Name aſcribe the Praiſe,
That thou haſt me ſo wonderfully made,
And in my Mother's Womb in Darkneſs laid:
And there thoſe Wonders wrought'ſt no Tongue
Thy Works are Marvellous, I know right wel
My Subſtance was not hid from thee, when I
Within the Womb was wrought ſo curiouſly:
And my unfiniſh'd Parts were all ſurvey'd
By thee, are throughly faſhioned or made.

he Figure.

e Varication of the Veſſels which
kes up the Navel-ſtring.

The Navel-ſtring, by which the Um-
ical Veſſels are carried from the *Pla-*
ta unto the Navel.

The Infant as it lieth perfect in the
omb near the time of Delivery.

he Inſertion of the Umbilic Veſſels in
the Navel of the Infant.

xiv, xv, xvi.
I'll raiſe,
aiſe,

laid:
Tongue can tell:
bt well:
hen I
y:
d

meg, Cinnamon, and letting her receive the Fume of it into her Womb, covering her very close: And if the Odour so received, passeth through the Body up into the Mouth and Nostrils, of her self she is fruitful: But if she feels not the Fume in her Mouth and Nose, it denotes Barrenness one of these ways, *viz.* That the Seed is either through Cold extinguish'd, or through Heat dissipated. Also if a Woman be suspected to be unfruitful, cast natural Brimstone, such as is digg'd out of the Mine, into her Urine, and if Worms breed therein, she is fruitful. But this shall suffice to be said of the Causes and Signs of Barrenness; it is now high time to proceed to the Cure.

§. 3. *Of the Cure of Barrenness.*

IN the Cure of Barrenness, respect must be had to the Cause; for the Cause must be first removed, and then the Womb strengthened; and the Spirits of the Seed inlivened, by corroborating Application.

If Barrenness proceeds from over-much Heat, let her use inwardly *Succory, Endive, Violets, Water-lillies, Sorrel, and Lettuce*; with *Syrups and Conserves made thereof*, thus: *Take Conserve of Burrage, Violets, Succory, Water-lillies, of each one Ounce; half an Ounce of Conserve of Roses; Diamargariton frigid, Diatrio Santalon, of each half a Dram; with Syrup of Violets, or Juice of Citron, make an Electuary.*

Let her also *take the Endive, Water-lillies, Burrage-flowers, of each a Handful; Rhubard, Myrobalans, of each three Drams; with Water make a Decoction; add to the straining of the Syrup, Laxative of Violets one Ounce, Syrup of Cassia half an Ounce, Manna three Drams; make all into a Potion: Take of the Syrup of Mugwort one Ounce, Syrup of Maiden-hair two Ounces, Water of Succory, Burrage, Fennel, of each 3 Ounces, Pulv. Elect. Triasand. make all up into a Julep. Apply to the Reins and Privities Fomentations of the Juice of Lettuce, Violets, Roses, Mallows, Vine leaves, and Nightshade*; Let her also *anoint her Secret Parts with the cooling Ointment of Gallen. Baths are good for her to sit in. Let the Air*

be clear, her Garments thin, her Food Lettuce, Endive, Succory and Barley; but let her have no hot Meats, nor strong Wine, except it be waterish and thin. Rest is good for her, both in Body and Mind: She must use but little Copulation, but may sleep as much as she will.

If Barrenness be occasion'd by the Predominancy of Cold, extinguishing the Power of the Seed, which may be known by her desiring Venery, not receiving any Pleasure in the Act of Copulation, even while the Man is spending his Seed; her Terms also are flegmatick, thick, and slimy, and flow not rightly: In this case, let her take *Syrup of Calamint, Mugwort, Betony, of each an Ounce; Water of Penny-royal, Feverfew, Hyssop, Sage, of each two Ounces, and make a Julep.* Also let her *take every Morning two Spoonfuls of Cinnamon-water, with one Scruple of Mithridate.* Also let her *take Oil of Anniseed, one Scruple and half, Vilismini, Diacalaman the Diamosci, Diagalama, of each one Dram; Sugar four Ounces, with Water of Cinnamon make Lozenges; and take of them a Dram and half twice a Day, two Hours before Meals.* Let her also *fasten Cupping glasses to her Hips and Belly.* And let her *take Storax, Calamint, one Ounce; Mastick, Cloves, Cinnamon, Nutmeg, Lignum, Aloes, Frankincense, of each half an Ounce; Musk ten Grains, Ambergreece half a Scruple, with Rose-water make a Confection; divide it into four Parts;* of one part make a *Pomum Oderatum* to smell on, if she be not Hysterical; of the second make a *Mass of Pills,* and let her take three every Night; of the third make a *Pessary,* and put it up; and of the fourth make a *Suffumigation* for the Womb.

If Barrenness arises from the Faculties of the Womb being weakened, and the Life of the Seed suffocated by overmuch Humidity flowing on those Parts; let her *take of Bettony, Marjoram, Mugwort, Penny-royal, Balm, of each one Handful; Roots of Asrum, Fennel, Elecampane, of each two Drams; Anniseed, Cummin, of each one Dram, with Sugar and Water, a sufficient quantity; of which make a Syrup, and take three Ounces every other Morning:* Then purge with these Pills following, *Take of Pil. Foetid. two Scruples,*

Di-

Diagridion two Grains, *Spicerum de Castore* one Scruple; *make* em up into six Pills with Syrup of Mugwort. Also *take Sepc. Diagemmæ, Diamoscæ, Diambræ, of each one Dram; Cinnamon one Dram and a half; Mace, Cloves, Nutmeg, of each half a Dram; Sugar six Ounces; with Water of Feverfew make Lozenges, to be taken every Morning.* Likewise let her *take of the Decoction of Sarsaparilla, and Virga Aurea, with a good quantity of Sage*; which is an Herb of that Virtue, that *Cornelius Agrippa* honour'd it with the Title of *Sacra Herba*, a Holy Herb; and *Dodonæus* in his History of Planets, reports that after a great Plague had happen'd in *Ægypt*, which had almost depopulated the Country, the surviving Women were commanded to drink the *Juyce of Sage*, that they might multiply the faster. Let her also anoint her Genitals with the *Oyl of Anniseeds and Spikenard. Trochicisks* to smother the Womb, are also very good: To make which, let her *take Mace, Nutmeg, Cinnamon, Storax, Amber, of each one Dram; Cloves, Laudani, of each half a Dram; Turpentine a sufficient quantity:* Lastly, *Take the Roots of Valerian and Elecampane, of each one Pound; of Galingale two Ounces; Origan, Lavender, Marjorum, Betony, Mugwort, Bay-leaves, Calamit, of each three Handfuls; with Water make an Incession, in which let her sit after she hath had her Courses.* But to proceed:

If Barrenness be caused by the Driness of the Womb consuming the matter of the Seed; let her *take every day Almond milk and Goat's Milk extracted with Honey. Eat often of the Root Satyrion condited, and of the Electuary of Diasatyrion.* Let her also *take three Weathers Heads, and boil them until all the Flesh comes from the Bones; then take of Mellilot, Violets, Cammomile, Mercury, Orchis, with their Roots, of each a Handful; Fenugreek, Linseed, Valerian-roots, each one Pound: Let all these be decocted in the aforesaid broth, and let the Woman sit in the Decoction up to her Navel. Also take of Deer's Suet half an Ounce, Cow's Marrow, Styracis Liquidæ, of each two Drams: Oyl of Sweet Almonds two Ounces; with Silk Cotton make a Pessary; and make Injections only of fresh Butter, and Oyl of Sweet Almonds.*

It sometimes happens that Barrenness is caused by Re
misness in the Manner of the Act of Coition; and tho
there be no Impediment on either side, yet if both Sexe
meet not in that Act with equal Vigour, no Conceptio
follows; for many times the Man is too quick for th
Woman; or rather the Woman is too slow for the Ma
and is not prepar'd to receive the Seed with that Delig
which we ought, when it is emitted by the Man; an
those that follow the Opinion of the Antients, That th
Woman contributes Seed to the Formation of the Chi
as well as the Man, are of Opinion that there ought
be a Joynt emission both of the Man and Woman at th
same Instant; which, administring to both a very gre
Delight, perfects the Work of Conception. But if
this Case the Woman be slack, it will be proper for th
Man to take the Advice given in Chap. III. §. 3. whe
both Sexes are shewed how to manage 'mselves in the A
of Coition; and so by stirring up in the Woman a Desi
to Venery, she may meet his Embraces with the great
Ardour. But if this shou'd prove ineffectual, let her b
fore the Act of Coition, *foment her Private Parts with t*
Decoction of Betony, Sage, Hyssop, and Calamint; and anoi
the Mouth and Neck of the Womb, with Musk and Civ
And the Cause of Barrenness being remov'd, let th
Womb be coroborated by the following Applications:

Take of Bay-berries, Mastick, Nutmeg, Frankincense, C
press Nuts, Laudani, Galbani, of each one Dram; Styrac
liquid, two Scruples; Cloves half a Scruple, Ambergreese t
Grains, Musk six Grains, then with Oyl of Spikenard ma
a Pessary. Also *take Red Roses, White Frankincence, L*
pidis Hematitis, of each half an Ounce; Sargnis Draconi
fine Bole, Mastick, of each two Drams, Nutmeg, Cloves,
each one Dram; Spikenard half a Scruple, and with Oyl
Wormwood make a Plaister for the lower part of the Bel
And let her *eat often of Eringo Roots condited, and make*
Injection only of the Juice of the Roots of Satirion: And th
let her use Copulation soon after the *Menses* are ceas'
Conception being then most apt to follow; for then th
wom

Womb is thirſty and dry, and apteſt both to draw the Seed, and to retain it, by the Roughneſs of the inward Superfices. And let her take great care to avoid Exceſs in all things; and to lay aſide all Paſſions of the Mind; ſhunning Study and Care, as things that are Enemies to Conception; for if a Woman conceives under ſuch Circumſtances, how Wiſe and Prudent ſoever the Parents are, the Children at the beſt will be but fooliſh; becauſe the Animal Faculties of the Parents, *viz.* the Underſtanding and Judgment (from whence the Child derives its Reaſon) are confuſed through the Multitude of Cares and Cogitations: Of which we ſee divers Examples in learned Men, who after great Study and Care, having perform'd their Conjugal Rites with their Wives, have often begot Children, which have indeed been the Fruit of their Bodies, but not the Iſſue of their Brains. But thus much ſhall ſuffice for the Chapter of Barrenneſs.

Which to both Sexes clearly does relate
How Nature ſometimes does debilitate:
And likewiſe ſhews, how thoſe who love to pry
Into the Cauſe of things, may ſoon eſpy
On which ſide Inſufficiency *does lye:*
And 'tis a Maxim 'mong Phyſitians known, [ſhown.
The Cure's half wrought, when once the Cauſe is
And here th' Fair Sex thoſe Remedies may ſee,
Which will, of barren, *make 'em* fruitful *be.*

CHAP. V.

How Child-bearing Women ought to govern themſelves, during the time of their Pregnancy.

§. 1. *Of Air, Diet, Exerciſe, &c.*

I Have already ſhewed how a Woman ought to Order herſelf, and what ſhe ought to do, preſently after Conception, in order to prevent Miſcarriage; and therefore ſhall ſay no more as to that; what I deſign in this Chap-

Chapter, is to ſhew how ſhe ought to govern her ſel during the whole time of her Pregnancy.

Firſt then, Le: a Woman that is with Child (if ſhe can) chooſe a temperate Air, not infected with Fogs, and for that reaſon not near any marſhy Grounds, Rivers Lakes, or Ponds; but this by ſome cann't be avoided their Habitations falling out to be in ſuch Places: But thoſe that can live where they pleaſe, ought to avoid ſuch Places; and ſo they ſhould likewiſe the going abroad in too hot or too cold Weather; as alſo when the South Winds blow hard, for that often proves very hurtful to Women with Child, and ſometimes cauſes Abortion; Nor is the North Wind much leſs hurtful, or leſs to be avoided, as cauſing Rheums, Coughs and Catarrhs, which opening the Body, often cauſes Miſcarriage.

Secondly, She ought alſo to be very cautious in the matter of her Diet, chooſing only thoſe Meats that create wholſome Nouriſhment, and ſuch as are moderately dry; and let her take care to prevent and avoid immoderate Faſting, for that will weaken the Infant, and render it of a ſickly Conſtitution, and ſometimes cauſes Abortion. And as all Exceſſes are to be avoided, ſo ſhe muſt take care not only of avoiding immoderate Faſting, but immoderate Eating too, which will not be only apt to ſtuff up the Child, but to ſwell it up to that degree, that it will endanger the Life both of its ſelf and the Mother, in its Birth. Let it ſuffice then in general, that ſhe avoid all Meats that are either too hot, or too cold and moiſt; ſuch as Sallads, Spices, and hot Meats, which often cauſes the Child to be born before its Time, and ſometimes without Nails, which foreſhews a ſhort Life: And therefore in this caſe the moſt wholſome Meats are Pidgeons, Partridges, Pheaſants, Larks, Veal, Mutton, or any Meat that yields a good Juice, and contributes kindly Nouriſhment; as alſo ſuch Fruits as are ſweet and of eaſie Digeſtion, as Cherries, Pears, Damſons, and the like: But let her avoid, as pernicious, all ſuch things as create and cauſe Wind.

Care

Care ought to be taken with reſpect to her Exerciſe, hich ought to be moderate: For violent Motion, either Walking or Working, is hurtful, and diſturbing to the omb; eſpecially riding upon the Stones in a Coach, or y other uneven place; and in like manner ſhould all traordinary Sounds and Noiſes be avoided; eſpecially e Ringing of Bells, and Diſcharging of great Guns: ither ought ſhe to give way to either immoderate ughing or Weeping, or to Anger, or any other Paſſion, r it may be prejudicial to her.

2. *Further Rules for Women to obſerve during their Pregnancy.*

THough the Act of Coition is that without which Conception cannot be, yet the immoderate Uſe of it nders the chief End for which it was deſign'd: And erefore in the firſt four Months after Conception, ſhe ght not to lie with her Husband, or at leaſt but ſparing; leſt by the ſhaking of the Womb in that Action, the purſes ſhou'd again be forced down. In the ſixth, and ghth Month ſhe ought alſo to abſtain; but in the fifth, venth, and ninth, it may be freely permitted, by reaon it opens the Paſſages, and facilitates the Birth; to ntribute the better towards which, the Woman ſhou'd careful to keep her Body ſoluble, Syrups and other oening things being very helpful to Nature in thoſe Opeations: And among other things, let her be ſure, before e grow too big, to lay aſide her Buſk, and give herſelf more Freedom, not lacing too cloſe, leſt the Child be ereby hindered from coming to its full Growth.

To prevent any Diſorders that may happen to her reaſts by too much Blood, which will cauſe curdled Milk, let her wear a ſmall Necklace of Gold about her Neck, rather a ſmall Ingot of Steel between her Breaſts, fonting them a quarter of an Hour every Morning with ater diſtill'd from Ground-ivy, Periwinkle and Sage, ing Blood-warm.

When

When her Belly swells big, and the Motion is grea which will be about the fourth Month, she may swath it with a swathe-band, anointed with Pomatum, or ny other thing of that kind, to keep it smooth, and fr from Wrinkles; for which end it will be best to *take the Caul of a Kid and of a Sow, of each three Ounces, a Capon-grease, and Goose-grease, of each one Ounce and half, and having melted them all together, put thereto quarter of a Pint of Water; after which strain them throu a Linnen Cloth, into fair Water, casting it to and fro therei till it be White; at which time add to it of the Marrow of Red Deer one Ounce, and lay it in Red Rose-water twel Hours: After the expiration of which, you may use it in nointing the Swathe and Belly, as aforesaid.*

But if those Ingredients are not easily to be had, yo may make use of the following Lineament, which w do almost as well as the other: *Take of Mutton suet, (th which grows about the Kidneys is best) and of Dog's-Grea of each two Ounces; Whale-oyl an ounce, and Oyl of Swe Almonds the same quantity; wash them well, after they a melted together, in the Water of Germander, or new Whit wine, anoint the Belly and Swathe therewith.* Those th care not to anoint their Bellies, may make use of the fo lowing Bathe, or Concoction: *Take of all the sorts of Ma lows, and of Mother wort, each two Handfuls, White Lill roots three Ounces, Mellilot and Cammomile, of each t Handfuls, Lime-seed, Quince seed, and Fenugreek seed, thr Ounces, boyl them well in Spring water, and bathe therewi* If the Woman after her Quickning finds but little Motio of the Infant in her Womb, let her make a Quilt in th manner following, and bind it upon the Navel, and will much strengthen and comfort the Infant: *Take t Powder of Roses, Red Corral, and Gilly flowers, of each tw Ounces; Mastick a Dram. Angelica-seeds two Drams, An bergreese two Grains. and Musk one Grain; all which bei well beaten, put them into a Linnen-bag, spread abroad, an quilt it, that they may be in every part of it, placing it up the Navel, and it will have the desired Effect.* These thing

e ſufficient for Women to obſerve during the time of eir Pregnancy; that ſo neither Child nor Mother may iſcarry, but be brought to the Birth in the appointed me. It remains now that when the appointed time is me, the good Woman that is to be delivered, and the idwife that is to deliver her, be inſtructed in their Du-es; but that ſhall be the Buſineſs of the next Chapter.

CHAP. VI.

irections for Midwives how to aſſiſt Women in the time of their Labour; and how Child-bearing Woman ſhould be Or-dered in the Time of their Lying-in.

§. 1. *How a Midwife ought to be qualified.*

THe Office of a Midwife is not to be undertaken by any with out due Conſideration firſt, and whether ey are ſufficiently qualified for it; or elſe they make emſelves Guilty of the Death of all thoſe that ſhall Miſ-ry under their Hands for want of Ability to perform eir Office. And however they may eſcape with Impuni-before Men, they will aſſuredly be called to account for before a higher Tribunal. And therefore they that ke upon them the Office of a Midwife, ſhould take care fit themſelves for that Employment with the Know-dge of thoſe things that are neceſſary for the faithful ſcharge thereof. And that I may contribute what I can ereto, is one principle End of this Book. In order to hich, I ſhall firſt briefly ſhew how a Midwife ought to qualified.

A Midwife ought to be of a middle Age, neither too d, nor too young; and of a good Habit of Body, not ſub-t to Diſeaſes, Fears, nor ſudden Frights; nor are the alifications aſſign'd to a good Surgeon, improper for a idwife, *viz.* A Lady's Hand, a Hawk's Eye, and a Lion's art: To which may be added, Activity of Body, and convenient Strength, with Caution and Diligence, and

not

not ſubject to Drowſineſs, nor apt to be Impatient: S
ought alſo to be Sober, Affable, Courteous, and Cha
not Covetous, nor ſubject to Paſſion, but bountiful a
Compaſſionate; and her Temper chearful and pleaſa
that ſhe may the better comfort her Patients in their S
rows; nor muſt ſhe be over haſty, tho' her Buſineſs r
perhaps require her in another Place, leſt ſhe ſhou'd m
more haſte than good ſpeed: But above all, ſhe ough
be qualified with the Fear of GOD, which is the prin
pal thing in every State and Condition; and will furt
her in all Occaſions both with Knowledge and Diſcret
but I will now proceed to more particular Directions.

§. 2. *What the Midwife muſt do, when the Woman's tim
Labour is come.*

WHen the time of Birth draws near, and the g
Woman finds her Travelling Pains begin to c
upon her, let her ſend for her Midwife in time, be
too ſoon, than too late; and get thoſe things ready wh
are proper upon ſuch Occaſions: When the Midwif
come, let the firſt thing ſhe does be to find whether
true time of the Birth be come; for the want of
ſerving this, hath ſpoil'd many a Child, and endang
the Life of the Mother; or at leaſt put her to twic
much Pain as needed: For unskilful Midwives not mi
ing this, have given things to force down the Child,
thereby diſturbed the Natural Courſe of her Labo
whereas Nature works beſt in her own time and w
I do confeſs it is ſomewhat difficult to know the
time of ſome Womens Labours, they being troubled w
Pains ſo long before their true Labour comes; in ſo
ſome Weeks before; the reaſon of which is the Hea
the Reins, which is manifeſt by the ſwelling of their L
And therefore when Women with Child find their
to ſwell much, they may be aſſur'd their Reins are
hot. And therefore my Advice to ſuch Women is
cool their Reins before the time of their Labour; wh

y be effectually done by anointing the Reins of their
k with the Oil of Poppies and Violets, or Water-li-
, and thus they may avoid that hard Labour which
y uſually undergo, whoſe Reins are hot: Which that
y may the better prevent, let me recommend to you
Decoction of Plantain-leaves and Roots; which is
s made: Make a ſtrong Decoction of them in Water,
then having ſtrained and clarified it, with the White
n Egg, boil it into a Syrup with its equal Weight of
ar, and keep it for your uſe. But ſince it is ſo neceſ-
for Midwives to know the true time of a Woman's
our, I will beſtow the next Section in ſhewing the
s by which they may know when the true time of her
our is come.

. *Signs by which the true time of Women's Labour may
e known.*

WHen Women draw near the time of their Reckoning, eſpecially with the firſt Child, and perceive extraordinary Pains in their Belly, they immediately for their Widwife, as taking it for their Labour: perhaps thoſe Pains which are ſo often miſtaken for our, are only caus'd by the Cholick, and proceed from d; which Pains, tho' they come and go, griping the e Belly, are yet without any forcing downward, in- he Womb, as is done by thoſe that go before Labour. theſe Cholick Pains may be remov'd by warm Cloths to the Belly, and the Application of a Clyſter or two, hich thoſe Pains that precede a true Labour, are ra- further'd than hinder'd. There are alſo other Pains lent to Women in that Condition, from a Flux of Belly, which are eaſily known by the frequent Stools follow 'em.

ut to ſpeak more directly to the matter, The Signs abour ſome few Days before are, That the Woman's , which before lay high, ſinks down and hinders rom walking ſo eaſily as ſhe us'd to do; alſo there

flows

flows from the Womb slimy Humours, which Nature appointed to moisten and make smooth the Passage, its inward Orifice may be the more easily dilated when there is occasion; which beginning to open at that time suffers that Slime to flow away, which proceeds from Glandules called *Prostatæ*. These are Signs preceed Labour.

But when she is presently falling into Labour, the Signs are, great Pains about the Region of the Reins and Loins which coming and reiterating by Intervals, answer in the Bottom of the Belly by congruous Throws: And sometimes the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth the Child; and likewise, because during these strong Throws her Respiration is intercepted, which causes the Blood to have recourse to her Face: Her Privy Parts are also swell'd, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outwards: She's likewise much subject to Vomitting, which is also a Sign of good Labour, and speedy Delivery. But by ignorant Women thought otherwise; for good Pains are thereby excited, and redoubled: Which Vomiting is occasion'd by the Sympathy there is between the Womb and the Stomach. Also when the Birth is, most Women are troubled with a Trembling of the Thighs and Legs not with Cold, like the beginning of an Ague-fit, but with the Heat of the whole Body; tho' this indeed does not happen always. Also if the Humours which then flow from the Womb are discoloured with Blood, (which what the Midwives call *Shows*) it is an infallible Mark of the Birth's being near: And if then the Midwife put up her Finger in the Neck of the Womb, she will find the inner Orifice dilated; at the Opening of which, the Membranes of the Infant, containing the Waters, present themselves, and are strongly forced downward with every Pain she hath; at which time one may perceive them sometimes to resist, and then again press forward with the Fingers; being more or less hard and extended, accor-

as the Pains are stronger ar weaker. These Mem-
nes, with the Waters in them, when they are before
Head of the Child, which the Midwives call the Ga-
ring of the Waters, resemble, to the Touch of the
ger, those Eggs which have yet no Shell, but are co-
'd only with a simple Membrane: After this, Pains
redoubling, the Membranes are broken by the strong
pression of the Waters, which presently flow away,
then the Head of the Infant is presently felt naked,
presents it self at the inward Orifice of the Womb.
nen these Waters come thus away, then the Midwife
y be assur'd the Birth is very near, this being the most
ain Sign that can be; for the *Amnios* and *Amnatois*
ng broken, (which contain'd those Waters) by the
ssing forward of the Birth, the Child is no better able to
ist long in the Womb afterwards, then a naked Man
a Heap of Snow. Now these Waters, if the Child
ne presently after them, facilitate the Labour, by mak-
the Passage slippery; and therefore let no Midwife
any Means to force away the Waters; for Nature
ows best when the true time of the Birth is, and there-
retains the Water till that time. But if by accident
Water break away too long before the Birth, then
things as will hasten it, may be safely admitted: And
t is to be done in that Case, I shall shew in another
ion, by and by.

§. 4. *What is to be done at the true Time of Labour.*

WHen by the foregoing Signs concurring, the Mid-
wife is satisfied that it is the true time of her La-
r, she must take care to get all things ready that are
essary to comfort the travelling Woman in that time;
the better to do that, let her see that she be not
lt-lac'd: She may also give her a pretty strong Glister,
e finds there be occasion for it; but with this Provi-
That it be done at the beginning, and before the
ld be too forward: for otherwise it will be difficult
for

for her to receive them; the Advantage of which Cli will, that the Gut thereby be excited to discharg self of its Excrements, and the Rectum being empt there will be more space for the dilating of the Passa likewise to cause the Pains to bear the more downwa through the Endeavours she makes when she is at St And in the mean time let all other necessary things her Labour be put in Order, both for the Mother and Child.

As to the Manner of the Delivery, various Midw use different Ways: Some are delivered sitting on a M wife's Stool; but for my own part, I think that a Pal bed girded, and plac'd near the Fire, that the good W men may come on each side, that she may more rea be assisted, is much the better way.

And if the labouring Woman abounds with Blood, may not be improper to let her Bleed a little; for by t means she will both breathe the better, and have Breasts more at liberty; and likewise more Strength bear down her Pains: And this she may do without d ger, because the Child being now ready to be born, ne not the Mother's Blood for its Nourishment any long And not only so, but this Evacuation does many tim prevent her having a Fever after Delivery. Likewise her Strength will permit, let her walk up and down Chamber; and the better to enable her thereto, let take some good strengthening things, such as new-l Eggs, Jelly-broth, or some Spoonfuls of burnt Wine, encourage her by all means to hold off her Pains, bear them down when they take her, all that she can. A let her Midwife often touch the Inward Orifice with Finger, that she may the better know whether the Wat are ready to break, and whether the Birth will foll soon after; for generally the Birth follows in two H time after the Efflux of the Water: And to help it aft wards, let her anoint the Woman's Privities with moist Oyl's, Hog's-Grease, and fresh Butter; especially if fluds they are too hard to be dilated.

L

et the Midwife also be near the labouring Woman all
while, and diligently observe her Gestures, Pains and
plaints, for by this she may guess pretty well how
Labour goes forward, for when she changes her Groans
loud Cries, it is a great Sign the Birth is near; for at
time her Pains are greater, and more frequent: Let
also sometimes rest herself on her Bed, to renew her
gth; but not too long at a time; for to lye too long
ime will retard her Labour, and therefore 'tis bet-
or her to walk about the Chamber as much as she
which that she may the better do, let the good
nen support her under her Arms, if it be necessary;
y walking, the Weight of the Child causes the inward
ce of the Womb to dilate much sooner than it
d do if she lay upon her Bed; besides, her Pains
walking, will be stronger and frequenter, and by
quence her Labour will not be near so long. If she
any sick Qualms, let her not be discouraged, and if
nds any Motions to Vomit, let her not repress 'em,
ather give way to 'em, for it will (however uneasie
ksome they be for the present) be much for her
fit, because they further Pains, and provoke down-
s.

How to provoke the Birth, and cause speedy Delivery.

he Third Section of this Chapter, I told you that
metimes it so happens that the Water breaks away
ng before the Birth, and that in such Cases those
that hasten it, may be safely admitted; and I
promised, in another Section, to let the Midwife
what things were most effectual in such Cases: And
intend to make good my Word.

hen the Birth is long deferred, after the coming
of the Waters, let her hasten the Birth by drink-
good Draught of Wine wherein Dittany, Red-co-
uniper-berries, Bittony, Penny-royal and Feather-
as been boiled. Or the Juice of Featherfew taken

in

in its Prime, (which is in *May*) and clarified, and boil'd up into a Syrup, with twice its weight of Su is very good upon this Occaſion. Alſo Mugwort us the ſame Manner, worketh the ſame Effect. And ſo does a Dram of Cinnamon in the Powder of it given wardly; or Tanſie bruiſed, and applied to the Privi Likewiſe the Stone *Ætites* held to the Privities, doe a very little time draw both the Child and the After-b den; but great Care muſt be taken to remove it ſently, or elſe it will draw forth the Womb and all great is the Magnetick Vertue. Alſo a Decoction of voury made with White-wine and drank, gives a man ſpeedy Delivery. Alſo wild Tanſie, or Silverwe bruiſ'd, and applied to the Woman's Noſtrils, is good. So alſo is Date-ſtones beaten to powder, and a Dram of 'em taken in White-white. Parſly is of cellent uſe on this Occaſion: for if you bruiſe it, preſs out the Juice, and then dip a Linneu Cloth in and put it up, being ſo dipp'd, into the Mouth of Womb, it will preſently cauſe the Child to come a tho' it be dead, and will bring away the After-bur alſo. The Juice of Parſly, that being a thing of g Vertue, eſpecially Stone-parſly, that being drank Woman with Child, it cleanſeth not only the Wo but alſo the Child in the Womb, of all groſs Humo A Scruple of Caſtoreum in Powder in any convenien quor, is very good to be taken in ſuch a Caſe; and ſo is two or three Drops of Spirit of Caſtoreum in convenient Liquor, Eight or nine Drops of the Spi Myrrh given in a convenient Liquor, has the ſame E Or give a Woman in Travel another Woman's Mi drink, it will cauſe ſpeedy Delivery; and alſo the of Leeks being drunk with warm Water, hath a mi Operation in cauſing ſpeedy Delivery: Take Piony-ſe and beat 'em to Powder, and mix the Powder with with which Oyl anoint the Loins and Privities of Woman with Child, it gives her Deliverance very dily, and with leſs Pain than can be imagin'd. And

may be noted for a general Rule, That all those things that move the Terms, are good for making the Delivery easie. There are also several other things efficacious in this Case, but I need not heap up Medicines unnecessarily, what I have already named being sufficient.

§. 6. *How a Woman shou'd be plac'd, in order to her Delivery, with Directions to the Midwife how to Deliver the Labouring Woman.*

HAving shewn how the Birth may be facilitated, In case it come not soon after the breaking away of the Waters, I come now to shew the Manner of her Delivery:

When any of the fore-named Medicines have hasten'd the Birth, let the Midwife place the Woman in a proper posture for Delivery; And first, let the Woman be conducted to the Pallet-bed, plac'd at a convenient distance from the Fire, according to the Season of the Year; and if there be a Quilt laid upon the Pallet-bedstead, which is better than a Feather-bed; and let it have thereon linnen Cloths in many Folds, with such other things as are necessary, and may be changed according as the Occasion requires it, that so the Woman may not be incommoded with the Blood, Waters, and other Filth which is voided in Labour; Then let her lay the Woman upon her Back, having her Head a little rais'd by the help of a Pillow, having the like help to support her Loins and Buttocks, and that her Rump lye high, for if she lye low, she cannot well be deliver'd. Then let her keep her Knees and Thighs as far asunder as she can, her Legs being bow'd towards her Buttocks, and let her feet be staid against a Leg, or some other firm thing; let two Women hold her Shoulders, that she may bear out the Birth with the more advantage, holding in her Breath, and forcing her self as much as possible, in the manner as when she goes to Stool: For by such straining the *Diaphragma*, or Midriff, being strongly thrust down-

wards, neceſſarily forces down the Womb, and Child in it. In the mean time, let the Midwife encourage her all ſhe can, and take care that ſhe have no Rings on her Hand, when ſhe anoints the Parts, and with her Finger gently dilate the inward Orifice of the Womb; and then putting her Fingers in the Entry thereof, ſtretch 'em one from the other when her Pains take her, by this means endeavouring to help forward the Child; and thruſting by little and little the ſides of the Orifice, towards the hinder part of the Child's Head, anointing thoſe Parts alſo with freſh Butter; in caſe it be neceſſary. And when the Head of the Infant is ſomewhat advanc'd into this inward Orifice, it is uſual among Midwives to ſay it's Crown'd, becauſe it both girds and ſurrounds it like a Crown; but when it is gone ſo far, the Extremity begins to appear without the Privy Parts, they then ſay the Child is in the Paſſage; and at this time the Woman feels herſelf as if ſhe were ſcratch'd or prick'd with Pins, and is ready to think that the Midwife hurts her; whereas in truth it is only occaſion'd by the violent Diſtention of thoſe Parts which ſometimes even ſuffers a Laceration through the bigneſs of the Child's Head. When Things are come to this Poſture, let the Midwife ſeat herſelf conveniently to receive the Child, which will now come very quick; and with her Fingers Ends (which ſhe ought alſo to be ſure to keep cloſe pared) let her endeavour to thruſt the Crowning of the Womb back over the Head of the Child. And as ſoon as it be advanced as far as the Ears, or thereabouts, let her take hold of the two ſides with her two Hands, and wait till a good Pain comes, and then quickly draw forth the Child, taking care that the Navel ſtring be not then entangl'd about the Child's Neck, or any other part, as ſometimes it is, leſt thereby the After-burthen be pull'd with Violence, and perhaps the Womb alſo to which it is faſtned; and ſo either cauſe her to Bleed, or elſe break the String, both which are of bad Conſequence to the Woman, and render her Delivery the more difficult: Great Care muſt be taken that the Head be

drawn forth straight, but shaking it a little from one side to the other, that the Shoulders may the sooner and easier take their place, immediately after it be past; which must be done without losing any time, lest the Head being past, the Child be stopt there by the largeness of the Shoulders, and so come in danger of being suffocated in the Passage, as it has sometimes happen'd, for want of Care therein. But as soon as the Head is born, she may slide in her Fingers under the Arm-pits, and the rest of the Body will follow without difficulty. As soon as the Midwife hath in this manner drawn forth the Child, let her put it on one side, lest the Blood and Water which follow immediately should do it an Injury, by running into its Mouth and Nose, as it wou'd do if it lay on its Back, and so endanger the choaking of it. The Child being thus drawn forth, the next thing requisite, is to bring away the After-burthen: But before that, let the Midwife be very careful to examine whether there be any more Children in the Womb; for sometimes a Woman may have Twins that expected none: Of which the Midwife may satisfie herself both by the Countinuace of the Woman's Throws after the Child is born, and the Bigness of the Mother's Belly: But this is not so certain a way to know it, as it is to put her Hand upon the Entry of the Womb, and there feel whether another Water be not gathering, and a Child in it presenting to the Passage: And if she finds it so, she must have a care how she goes about the After-birth, till the Woman be deliver'd of all the Children she is pregnant with: Wherefore the first String must be cut, and tied with a Thread three or four double, and the end fasten'd with a String to the Woman's Thigh, to prevent the Inconvenience it may cause by hanging between her Thighs: And then removing the Child already born, she must take care to deliver her of the rest, whether more or less; observing all the Circumstances as were to the first. After this is done, it will be necessary to fetch away the After-birth: But that shall be the Business of the next Sect on.

§. 7. *How the Midwife must bring away the After-burthen.*

UNtil the After-burthen is brought away, (which sometimes is more difficult to do than the Child, and altogether as dangerous, if it be not speedily done) the Woman cannot properly be said to be safely deliver'd, tho' the Child be born. And therefore how the Midwife may do it safely, without prejudice to the Woman, is the Business of this Section.

Therefore as soon as the Child is born, before the Midwife either Ties or Cuts the Navel-string, lest the Womb should close, let her, having taken the String, wind it once or twice about one or two of the Fingers of her left Hand, joyn'd together, the better to hold it; with which she may draw it moderately, and with the right Hand she may only take single hold of it, above the left, near the Privities; drawing likewise with that very gently, resting a while, with the Forefinger of the same Hand, extended and stretched forth along the String towards the Entry of the Vagina; always observing for the more Facility, to draw it from the side to which the Burden least inclines, for in so doing the rest will separate the better: And extraordinary Care must be taken, that it be not drawn forth with too much Violence, lest by breaking the String near the Burden, the Midwife be oblig'd to put up the whole Hand in the Womb, to deliver the Woman; and she had need to take great Care in this Matter, that so the Womb it self, to which sometimes this Burden is fasten'd very strongly, be not drawn away with it, which has sometimes happen'd: it's therefore very necessary to assist Nature with proper Remedies: Which are, in general, whatever has been before mention'd, to cause a speedy Delivery, for whatever has a Magnetick Vertue to bring away the Birth, has the same to bring away the After-birth: Besides which the Midwife ought to consider that the good Woman cannot but be much spent by the Fatigue she has already

undergone, in bringing forth the Infant, and therefore thou'd be sure to take care to give her something to comfort her: To which purpose some good Jelly-broths, and a little Wine with a Toast in it, and other comforting things, will be very necessary. Sneezing being very conducing to the bringing away of the After-birth, let her also take a little white Hellebore in Powder, to cause her to Sneez. Tansie, and the Stone Æ:ites, applied as before directed, is very efficacious in this Case. The Smoak of Marigold-flowers receiv'd up a Woman's Privities by a Funnel, will bring away the After-birth, tho' the Midwife has lost her hold. Or if you boil Mugwort in Water till it be very soft, and then take it out, and apply it like a Poul is, to the Navel of a Woman in travel, it instantly brings away both Birth and After-birth; but as soon as they are come forth, it must be instantly taken away, lest it should bring away the Womb also.

§ 8. *How to Cut the Child's Navel string.*

After the Birth and After-birth is safely brought away, the Midwife ought to take care to cut the Navel-string; which tho' it be by some esteem'd a thing of small moment, yet it requires none of the least Skill of a Midwife to do it with that Care and Prudence that it ought: And therefore, to instruct the industrious Midwife a little herein: As soon as the Child is come into the World, let her consider whether it be weak or strong; and if it be weak, let her gently put back part of the vital and natural Blood, into the Body of the Child by the Navel, for that recruits a weak Child; the vital and natural Spirit being communicated by the Mother to the Child by its Navel-string. But if the Child be strong, there is no need of it. Only it will not be amiss, to let the Midwife know, That many Children that are born seemingly dead, may be soon brought to Life again, if she squeezes out six or seven drops of Blood out of that part of the Navel string which is cut off, and give it to the Child inwardly.

As to the Cutting it short, or long, Authors can scarce agree about it, nor Midwives neither; some prescribing it to be cut at four Fingers breadth; which is at the best but an uncertain Rule, unless all Fingers were of one Size. It is a received Opinion, That the Parts adapted to Generation are either contracted or dilated, according to the Cutting of the Navel-string; which is the reason that Midwives are generally so kind to their own Sex, that they leave a longer part of the Navel-string of a Male, than of a Female, because they would have the Males well provided for the Encounters of *Venus*. And the reason they give why they cut those of Females more short, is because they believe it makes them modest, and their Privities narrower, which makes them more acceptable to their Husbands. But whether this be so or not, (which yet some of the greatest Searchers into the Secrets of Nature affirm for a truth) yet certain it is, that great Care ought to be used about the Cutting of the Navel-string; and especially that after it is cut, it be not suffer'd to touch the Ground, for if it be, the Child will never be able to hold its Water, but be subject all its Life-time to a *Diabetes*, as Experience has often confirm'd. But as to the Manner of Cutting the Navel-string, Let the Midwife take a brown Thread, three or four times double, of an Ell long, or thereabout, tied with a single Knot at each of the Ends, to prevent their Entangling; and with this Thread so accommodated, (which the Midwife ought to have in a readiness before the Woman's Labour, as also a good Pair of Scissars, that so no time may be lost) let her tye the String within an Inch of the Belly with a double Knot; and turning about the Ends of the Thread, let her tye two more on the other side of the String reiterating it again, if it be necessary; then let her cut off the Navel-string another Inch below the Ligature, towards the After-birth; so that there only remains but two Inches of the String, in the midst of which will be the Knot we speak of; which must be so straight knit, as not to suffer a drop of Blood to squeez out of the Vessels; but yet care must

must be taken not to knit it so strait, as to cut it in two; and therefore the Thread must be pretty thick, and pretty straight knit, it being better too strait, than too loose; for some Children have miserably left their Lives with all their Blood before it was discover'd, because the Navel-string was not well tied. Therefore great Care must be taken, that no Blood squeez through; for if there do, new Knots must be made with the rest of the String. You need not fear to bind the Navel-string very hard, because it is void of Sense; and that Part of it which you leave on, falls off of its own accord in a very few Days; ordinarily six or seven, and sometimes in less time; but 'tis very rare that it tarries longer than the eighth or ninth.

As soon as the Navel-string is cut off, apply a little Cotton or Lint to the place, to keep it warm, lest the Cold enter into the Body of the Child, which it will unavoidably do, incase it be not bound hard enough; and if the Lint or Cotton you apply to it, be dipt in Oyl of Roses, it will be the better; then having put another small Rag three or four times double upon the Belly of the Child, above the Navel, laying the String so wrapp'd upon it, that it may not touch the naked Belly: Upon the Top of all, put another small Bolster, and then swathe it with a Linnen-swathe four Fingers broad, to keep it steady; lest by rolling too much, or by being continually stirred from side to side, it comes to fall off, before the Navel-string, which you left remaining, is fallen off. It is the usual Custom of Mid-wives to put a piece of burnt Rag to it, but I would advise them to put a small quantity of Bole-armoniac to it, because of its drying Quality. But thus much may suffice as to Cutting the Navel-string, and Delivering of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it sometimes so falls out, that the Labour is not only hard and difficult, but unnatural also, in which the Midwife must take other Measures: And to shew what is to be done in such Cases, shall be the Subject of the following Chapter.

CHAP. VII.

What Unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in such Cases.

§. 1. *What Unnatural Labour is.*

IT is an old and approv'd Axiom in the School, That he who *distinguishes* well, *argues* well; and this Rule holds good in our present Subject of Unnatural Labours, of which we are now to treat: It will therefore be necessary, (for the better Information of the Industrious Midwife) to acquaint the Reader, that there are three Sorts of bad Labours, all Painful and Difficult, but not all properly Unnatural; which therefore I shall thus distinguish:

The first may be properly stil'd *Hard Labour*, and it is that wherein both Mother and Child do suffer very much by extream Pain.

The second may well enough be stil'd *Difficult Labour*, which is thus differenc'd from the former, That besides those Extream Pains, it is generally attended with some unhappy Accident, which by retarding the Birth, makes it very difficult. Now neither of these, tho' *Hard* and *Difficult*, can be call'd *Unnatural*: For, for Women to bring forth Children in Pain and Sorrow, is natural and common to all.

It is therefore the third sort of Labour which I call *Unnatural*; and that is, when the Child assays to come into the World, in a contrary Position to that which Nature ordain'd: To explain this, the Reader must know that there is but one right and natural Way or Posture in which Children come to the Birth, and that is, when the Head comes first, and the Body follows after in a strait Line: Now if instead of this Posture, the Child comes to the Birth with its Feet foremost, or with the Side a-cross, it is quite contrary to Nature; or to speak more plainly, *Unnatural*.

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Having thus ſhew'd the ſeveral Sorts of bad Labours, and diſtinguiſh'd thoſe that are hard and Difficult, from that which is Unnatural, it remains I ſhew from whence ſuch Labours proceed.

§. 2. *Whence hard, difficult and unnatural Labour proceeds.*

THe firſt Anſwer to the Queſtion that ſome put, Why Women bring forth their Children with ſo much Pain? Is, That it is the Effect of the Curſe pronounc'd againſt Woman for her Tranſgreſſing the Law of her Creator; for upon her Sinning it was pronounc'd as a Curſe againſt her, That *in Sorrow ſhe ſhould bring forth Children. But the Natural and Phyſical Reaſon hereof, is, That the Senſe of feeling is diſtributed to the whole Body by the Nerves; and the Mouth of the Womb being ſo ſtrait, that it muſt of neceſſity be dilated at the time of the Delivery, the dilating thereof ſtretcheth the Nerves, and from thence comes the Pain: And therefore the reaſon why ſome Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others. But to purſue the Buſineſs of this Section.*

Hard and Difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reaſon of a general Indiſpoſition of her Body; or from the Indiſpoſition of ſome particular Part only, and that principally of the Womb, which may be affected with ſuch a Weakneſs as renders the Mother unable to expel her Burden: It may be alſo becauſe ſhe is too Young or it may be too Old, and ſo may have the Paſſages too ſtrait; and then, if it be her firſt Child, the Parts may be too dry and hard and cannot be eaſily dilated. The Cholick does alſo cauſe Labour to be Hard and Difficult, becauſe it hinders the true Pains which ſhould accelerate the Birth. By which means, or for which reaſon rather, all great and acute Pains, renders a Woman's Labour very difficult: As when the Woman is taken with a violent Fever, fre-

quent Convulsions, or a great Flooding, or any other violent Distemper; especially when the Membranes are thick the Orifice is too strait, or the Neck of the Womb not sufficiently open'd.

Hard Labour may also proceed from the Child, and this is, either when it happens to stick to a Mole, or is so weak it cannot break the Membrane; also when it is too big, either all over, or in its Head only, or if the Navel-vessels should be twisted about its Neck: as also when it proves Monstrous, or comes into the Birth in an unnatural Posture: And sometimes it proceeds from the Ignorance of the Midwife, who for want of Understanding, may hinder Nature in her Work, instead of helping her. But it is time to consider of the Remedies to be applied for the help of Mother and Child, in all such Cases.

§. 3. *How the Midwife must proceed in order to the Delivery of a Woman, in case of hard Labour, and great Extremity.*

THere is nothing that more requites the Judgment and Understanding of the Midwife, than to know how to proceed with a Women in order to her safe Delivery, there where she finds hard and unnatural Labour. And the first Part of her Wisdom in such a Case, will be (when she finds a Woman in difficult Labour) to know the particular Obstruction or Cause thereof, that so she may apply a suitable Remedy: An Instance or two will make this plain; When hard Labour is caus'd by a Woman's being too young, and too strait, the Passages must be anointed with Oyl, Hog's Lard, or fresh Butter, to relax and dilate them the easier. But if a Woman be in Years, and has hard Labour of her first Child, let her lower Parts be anointed to molifie the inward Orifice which in such a Case (being more hard and callous) do not easily yield to the Distention of Labour: And indeed this is the true Cause why such Women are longer in Labour, and why their Children in their Birth, are more subject to Bruises than others. Those that are very Le-

and have hard Labour from that Cause, let them moisten the Parts with Oils and Ointments, to make 'em more smooth and slippery, that so the Head of the Infant in the Womb, may not be so compress'd and bruis'd by the hardness of the Mother's Bones in its Passage. But if the Cause be Weakness, she ought to be strengthned, the better to inable her to support her Pains. Since therefore difficult Labours proceed from divers Causes, the Midwife must make use of several Remedies, to Women in hard and difficult Labour, which must be adapted to the Causes from whence it proceeds. What relates to ordinary Labours, has been already handled, but in Cases of great Extremity, and where Manual Operation is requir'd, let it be by Man, or Woman, I now come to shew.

I need not tell the judicious Midwife, That in Cases of Extremity, when the Labour is not only Hard, but difficult and Dangerous, a far greater Regard must be had than at other times. In such Cases the Situation of the Womb must be minded, and accordingly her Posture of lying must be regulated; which will be best to be cross the bed, being held by those that are of a good Strength, to prevent her slipping down, or moving her self, during the time of the Operation. Then let her Thighs be put asunder as far as may be, and held so, while her Legs are bent backward towards her Hips; her Head leaning upon a Bolster, and the Reins of her Back supported in like manner; her Rump and Buttocks being lifted up: Observing to cover her Stomach, Belly, and Thighs with warm Linnen, as well for Decency's sake, as to keep them from the Cold.

The Woman being in this Posture, let the Midwife (or other Operator) put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the congested Blood that obstructs the Passage of the Birth, and having gently made way, let the Operator tenderly move the Infant, having his Hand anointed with sweet Butter, or a harmless *Pomatum*, and if the Waters are not come down, they may be let forth without any difficulty; and

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If the Infant ſhou'd attempt to break forth with the Head foremoſt or a-croſs, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having faſten'd it to a Ribbon, put it up again, and find out the other, and then bring them as cl ſe and even as may be; let the Woman breathe between whiles, aſſiſting Nature what ſhe can by ſtraining to aſſiſt Nature in bringing forward the Birth, that ſo he may the more eaſily draw it forth; and that the Operator may do it the better, and his hold may be the ſurer, he muſt faſten or wrap a Linnen cloth about the Child's Thighs, obſerving to bring it into the World with its Face downward.

But in caſe there be a Flux of Blood, let the Operator be well ſatisfied whether the Child or the Secundine come firſt; for when ſometimes the Secundine has come firſt, the Mouth of the Womb has been thereby ſtopp'd, and the Birth hindred, to the great Hazard both of Woman and Child: And therefore in this caſe the Secundine muſt be remov'd by a ſwift Turn, and the Child ſought for and drawn forth, as has been directed.

If upon Enquiry it appears that the Secundine come firſt, let the Woman be deliver'd with all convenient ſpeed, becauſe then a great Flux of Blood will follow for then the Veins are open'd: And on this account, two things are to be minded: Firſt, Whether the Secundine advances forward much or little: If the former, and the Head of the Child firſt appears, it muſt be directed to the Neck of the Womb, as in the Caſe of Natural Birth; but if there appears any Difficulty in the Delivery, the beſt way is to ſearch for the Feet, and by them draw it forth; but if the Secundine advances but little, it may be put by with a gentle Hand, and the Child taken firſt: But if the Secundine be advanc'd, ſo that it cannot be put back, and the Child follow it cloſe, then the Secundine to be taken forth with much care, and as ſwift as may be, and laid aſide without cutting the Intrail that is faſten'd to them, for by that you may be guided to

fant; which, whether it be alive or dead, muſt be drawn forth by the Feet as ſoon as poſſible; tho' this is not to be done but in Caſes of great Neceſſity; for the Order of Nature, is for the Secundine to come laſt.

§. 4. *Of the Delivery of a Dead Child.*

IN Delivering a Woman of a dead Child, before any thing be attempted, the Operator ought firſt to be very certain that the Child is dead indeed; which may be known by the falling of the Mother's Breaſts, the coldneſs of her Belly, the thickneſs of her Urine, which is attended with a ſtinking Sediment at bottom; and no Motion to be perceived in the Child; alſo when ſhe turns her ſelf in her Bed, the Child ſways that way like a Lump of Lead; and her Breath ſtinks, tho' not uſed to do ſo before. When by theſe, and the like Signs the Midwife or Operator is come to a ſettl'd Judgment that the Child is dead, let the Midwife apply her ſelf to the Saving of the Mother, by giving her thoſe things that are the moſt powerful in aſſiſting Nature in her Operations; and which ſhe has been before directed to: But if through the Weakneſs of the Woman in not being able to Co-operate with Nature and that a Manual Operation is abſolutely neceſſary, let the Operator carefully obſerve the following Directions, *viz.* If the Child be found dead with its Head foremoſt, he muſt take notice that the Delivery will be the more difficult, becauſe in this Caſe it is not only impoſſible that the Child ſhould any ways aſſiſt in its Delivery, but the ſtrength of the Mother does alſo very much fail her; and therefore the moſt ſure and ſafe way for him, is to put up his left Hand, ſliding it as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix, and then having a Hook in the right Hand, couch it cloſe, and ſlit it up above the left Hand, between the Head of the Child, and the flat of his Hand, fixing it in the Bone of the Temple, towards the Eye;

Eye; or for want of convenient coming at these, in the Occipital Bone; observing still to keep the left Hand in its place, and with it gently moving and stirring the Head and so with the right Hand and Hook, draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman Pangs are upon her. The Head being thus drawn forth the Operator must with all speed slip his Hand under the Arm-holes of the Child, and take it quite forth: Giving presently to the Woman a Toast of fine Wheaten-bread in a quarter of a Pint of Tent, to revive and chear her Spirits. Thus much shall suffice to shew the industrious Midwife, what is to be done for the Delivery of Women in Cases of Extremity. By what has been already shewed she will know what to do in any other Case that may fall out; remembring still that for a Child to come with the Head foremost, and the Body to follow in a straight Line is the right Posture for a Child when it comes to the Birth and if it presents any other way it will be the Wisdom of the Midwife, if possible, to bring it to this posture; but if that cannot be done without very great Danger, then put it into such a Posture that it may be brought forth by the Feet. And if the Midwife, by finding what Posture the Child presents in, or that the Woman Floods, or any other Accident happens; by which she finds it is not in her Power to Deliver her, it will be her Wisdom to send for a Man-midwife betimes, rather than put things to the utmost Extremity.

CHAP. VIII.

How Child-bed Women ought to be order'd after Delivery.

§. 1. *Directions for Child-bed Women after Delivery.*

AFter the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot, for Extremity of Heat weakens Nature, and dis-

solves the Strength: But whether she be weak or strong, no cold Air come near her at first; for Cold is an Enemy to the Spermatick Parts; and if Cold gets into the Woman, it increases the After-pains, causes the Swellings of the Womb, and hurts the Nerves. Therefore if a Woman has had very hard Labour, it is convenient, after Delivery, to wrap her in the Skin of a Sheep, taken off whilst it is warm, and putting the fleshy side to her Reins and Belly; or if this cannot so well be had, the Skin of a Hare or Rabbet, taken off as soon as 'tis kill'd may be applied to the same Parts; and by so doing, the Dilatation made in the Birth, will be closed up, and the melancholy Blood expell'd from those Parts: And these may be continu'd the space of an Hour or two: After which, let the Woman be swathed with a fine Linnen-cloth, about a Quarter of a Yard in length, chafing her Belly before it is swathed, with the Oyl of St. *John's* Wort; after that, raise up the Matrix with a Linnen-cloth many times folded; then with a little Pillow or Quilt cover her Flanks; then place the Swathe somewhat above the Haunches, winding it indifferent stiff; applying at the same time a warm Cloth to her Nipples, and not presently applying Remedies to keep back the Milk, by reason the Body at such a time is out of Frame; for there is neither Vein nor Artery which does not strongly beat; and those Remedies that drive back the Milk, being of a dissolving Nature, it is improper to apply them to the Breast during such a Disorder of the Body, lest evil Humours should be contracted in the Breast thereby; and therefore twelve Hours at least ought to be allowed for the Circulation and Settlement of the Blood, and that what was cast upon the Lungs by the violent Agitation of the Body during the time of her Labour, may again return to its proper Receptacles.

After she has been delivered a while, you may make a Restriction of the Yolk of two Eggs, and a quarter of a Pint of White-wine, Oyl of St. *John's* Wort, Oyl of Roses Plantain and Rose water, of each one Ounce, mix them to-

together, fold a Linnen cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breast, and the Pains of those Parts will be greatly eased.

But before let her not sleep soon after her Delivery, but having taken some Broth, Caudle, or any other liquid Matter that is nourishing, about four Hours after Delivery, and then she may be safely permitted to sleep, if she be so dispos'd; as 'tis probable she will be, being tired in the Fatigue of her Labour. But before this, as soon as she is laid in her Bed, let her drink a draught of burnt White wine, in which you have melted a Dram of *Sperma Ceti*. Let her also avoid the Light for the first three Days; for her Labour weakens her Eye-sight exceedingly; for there is a Sympathy between them and the Womb. The Herb Vervain is a most singular Herb for her, and you may use it any way; for if you boil it in her Meats and Drinks, it hath no offensive Taste, but has many pleasant Vertues. If she happen to be feaverish, add either the Leaves or Roots of Plantain to it; and tho' she be not feverish, yet it may be the better, and add strength to the other. But if her Courses come not away as they ought, let the Plantain alone, and instead thereof put Mother of Thyme. If the Womb be foul, which may be known by the Impurity of the Blood, and its stinking, and coming away in clotted Lumps; or if you suspect any of the After-births to be left behind, (which may sometimes happen, tho' the Midwife be never so careful and skill'd) then make her a Drink of Featherfew, Mugwort, Penny-royal, Mother of Thyme, boil'd in White-wine, and sweetned with Sugar, Panada and new laid Eggs, is the best Meat for her at first, of which let her eat often, and but little at a time: and let her use Cinnamon in all her Meats and Drinks, for it mightily strengthens the Womb: Let her stir as little as may be till six or seven Days after Delivery; and let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glister made with the Decoction of Mallows, and a little brown Sugar: After she hath lain in a Week, or something more, give her such things as close

ſe the Womb; of which Knot-graſs and Comfrey are chief; to which you may add a little Polipodium, both aves and Roots bruiſed, which will purge gently. This s much, in Caſe of a Natural Birth, as needs at firſt to done.

2. *How a Woman ought to be Ordered in Caſes of Extremity, after Unnatural Labour.*

BEſides what has been ſaid in the foregoing Section, in Caſes of Extremity, or Unnatural Labour, theſe les ought to be obſerved:

In the firſt place, Let the Woman be ſure to keep a mperate Diet; and take care that ſhe does by no means er-charge herſelf, after ſuch an exceſſive Evacuation; t being ruled, or giving Credit to unskilful Nurſes, who apt to admoniſh them to feed heartily, the better to air the loſs of Blood; for the Blood is not for the moſt t pure, but ſuch as has been detain'd in the Veſſels or mbranes, and is better voided, for the health of the oman, than kept, unleſs there happen an extraordinary x of Blood: For if her Nouriſhment be too much, it y make her liable to a Fever, and increaſe the Milk to perfluity, which may be of dangerous conſequence. It herefore requiſite, for the firſt five Days eſpecially, that take moderately Panada, Broth, Poch'd Eggs, Jelly of ickens, and of Calves-feet, and French Barly broth, ch Day ſomewhat increaſing the quantity: And if ſhe end to be Nurſe to her Child, ſhe may take a little more an ordinary, to increaſe the Milk by degrees; which uſt be of no continuance, but drawn off either by the ild, or otherwiſe. In this Caſe likewiſe let her have riander or Fennel ſeed boiled in her Barly-broth; and that means, for the time before-mentioned, let her ſtain from Meat: If no Fever trouble her, ſhe may ink now and then a ſmall quantity of White-wine, or aret, as alſo Syrup of Maiden-hair, or any other Syrup at is of an aſtringent Quality, taking it in a little Water well

well boiled. And after the fear of a Fever, or Contra
on of Humours in the Breast is over, she may then
nourish'd more plentifully with the Broth of Pullets,
pons, Pidgeons, Patridges, Mutton, Veal, &c. which m
not be till after eight Days at least from the time of
Delivery, for by that time the Womb will have pur
it self, unless some intervening Accident should hin
It will then also be expedient to give her cold Meats,
it be done sparing, the better to gather strength,
let her during the time rest quietly, and free from
sturbance, not sleeping in the Day-time, if she can av
it. If there happen any Obstruction in the Evacuat
of her Excrements, the following Clyster may be ad
nistred: Take Pellitory of the Wall, and of both
Mallows, of each a Handful; Melilot-flowers, and Ca
mil-flowers, of each a Handful; Fennel and Annise
of each two Ounces; boil them in the Decoction o
Sheep's-Head, and take of this three quarters, dissolv
in them of common Honey and coarse Sugar, and of
fresh Butter, two Ounces; strain it well, and adm
ster it Glyster wise. But if it does not operate to y
Mind, then you may take an Ounce of Catholicon.

These things being carefully observed, there is
question, but the Lying-in Woman will do very well,
her Labour has been never so hard, and her Extrem
never so great. But if any Accident shou'd happen,
here so fully provided against, they may find those thi
more fully discours'd in my *Long Experienc'd Midw*
to which I refer the Reader.

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CHAP. IX.

a Mole, or false Conception; and also of Monsters and Monstrous Births, with the Reasons thereof.

§. 1. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man; and of the Issue a true Conception: It will be now convenient before conclude this Discourse, to say something of a Mole, alse Conception, and of the Generation of Monsters: h which I shall do very briefly.

s to a Mole, or false Conception, it is called by the eks Μυλη, from the Load or heavy Weight thereof; eing nothing else but a Mole or great Lump of hard h, burdening the Womb. And it is defined to be an rticulate Piece of Flesh without any Form; and there- differs from Monsters which are both *Formata* and *ioulata*. And then it is said to be a Conception, but lse one; which puts a Difference between a true Con- tion and a Mole; and the Difference holds good three s: First, in the *Genus*, because a Mole cannot be said be *Animal*. Secondly, It differs in *Species*, because ath no *Humane Figure*, and bears not the Character of Man. And Thirdly, it differs in *Individuum*, for it h no Affinity with the *Part*, either in the whole Body, ny Particle of the same.

There is Variety of Judgments among Authors about producing Cause of this Effect; some affirming that produced by the Woman's Seed going into the Womb thou the Man's; (but because we have before prov'd t Women have properly no Seed at all, but only an *rium* which is fecundated by the Active Principle of Man's Seed, this Opinion needs no Confutation,) ners say it is engender'd of the Menstruous Blood; should this be granted, it wou'd follow that Maids by ing their Courses might be subject to the same; which ne-

never any yet were. The true Cause therefore of t carnous Excrescence which we call a Mole, proceeds b from the Man and from the Woman; from corr or barren Seed in the Man, and from the Menstru Blood in the Woman, both mix'd together in the Ca ty of the Womb; and Nature finding herself weak, (desirous of maintaining the Perpetuity of her Speci labours to bring forth a vicious Conception rather t none, and not being able to bring forth a living Cr ture, generates a Piece of Flesh.

Now that this imperfect Conception, may be kno to be such, it is discerned by these Signs: The Mont Courses are suppress'd, the Belly is puffed up, and waxeth hard, the Breasts swell, and the Appetite is praved: But you will say, These are Signs of a breed Woman in a true Conception, and therefore these can distinguish a Mole. To this I answer, Tho' thus far th agree, yet are they different in several Respects: For Mole may be felt to move in the Womb before the thi Month, which an Infant cannot; nor is this Motion the Mole, the Effect of any intelligent Power there but only caused by the Faculty of the Womb, and of t Seminal Spirits diffused thro' the Substance of the Mol for tho' it has no Animal, yet it has a Vegetative Life. then the Belly is suddenly swell'd where there is Mole; but in a true Conception the Belly is first ret fected, and then riseth gradually: Another Difference the Belly being press'd with the Hand, the Mole gi way, and the Hand being taken away, it returns to t Place again; but a Child in the Womb, tho' pres with the Hand moves not presently, and being remov returns not at all; or at least very slowly. But (to nam no more) another very material Difference is, That Child continues not in the Womb above eleven Mont at most: but a Mole continues sometimes four or fi Years, sometimes more, and sometimes less, accordi to its being fasten'd in the Matrix; for sometimes it h so fallen out, that a Mole falls away in four or five Month

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if it remains until the eleventh Month, the Legs are le, and the whole Body appears in a waſting Condi-; only the Belly ſwells bigger and bigger, which is the ſon that ſome who are ſo afflicted, think they are Hy-ical, tho' it be no ſuch thing; which a Woman may ly know, if ſhe will but conſider that in a Dropſie the s ſwell and grow big, but in the Caſe of a Mole, they ume and wither. This Diſtemper is an Enemy to Conception, and of dangerous Conſequence; for a man that breeds a Mole, is every way more inconve-'d than a Woman that is with Child; and all the le ſhe keeps it, ſhe lives in Danger of her Life.

The Cure of this Diſtemper conſiſts chiefly in expelling as ſoon as may be; for the longer it is kept, the worſe is, and this many times cannot be effected without Ma-t Operation; but that being the laſt Remedy, all o-Means ought to be uſed firſt: amongſt which Phle-my ought not to be omitted, for ſeeing letting of od cauſeth Abortion, by reaſon it takes away that riſhment which ſhould ſuſtain the Life of the Child, y may not this vicious Conception be by the ſame ans depriv'd of that vegetative Sap by which it lives? which end, open the Livir-vein, and then the Sa-na on both Feet; faſten Cupping glaſſes to the Loins Sides of the Belly; which done, let the Urinary ts be firſt mollified, and then the expulſive Faculty provok'd to expel the Burden. And to looſen the atures of the Mole, Take Mallows with the Roots, ee Handfuls; Pellitory, Cammomile, Violet leaves, Mel-t, Roots of Fennel, Parſly, Mercury, of each two ndfuls, Fenugreek and Linſeed, of each one Pound; l them in Water, and make a Bath thereof, and let ſit therein up to the Navel: And at her going out of Bath, let her Reins and Privities be anointed with s Unguent; Take Amoniaci, Labdani, freſh Butter each half an Ounce; ſweet Almonds, Cammomile and llies, of each an Ounce; and with Oil of Linſeed, make Ointment: Or inſtead of this may be uſed Unguentum

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Agrippæ or *Dialtheæ*: Also take *Ed. Bronchæ Wasinæ*, R
of Arthæ, Mercury, of each a Handful; Linsed and
ly-meal, of each six Ounces; boil all these with W
and Hony, and make a Plaister. And the Ligament
the Mole being thus loosen'd, let the expulsive Fac
be stirr'd up to expel the Mole; for the effecting
which, all those Medicaments are proper, which br
down the Courses. And therefore take Savine, Mad
Valerian, Hore-hound, Sage, Hyssop, Bettony, Pe
royal, Calamint, Hypericon, and with Water ma
Decoction, and take three Ounces of it, with an O
and a half of Syrup of Feverfew. But if these Reme
prove not available, then must the Mole be drawn a
by Manual Operations, in the manner following: Let
Operator (having plac'd the Woman in a proper Posi
as has been directed in Cases of Unnatural Labour) s
his Hand into the Womb, and with it draw forth the M
but if it be grown so big, that it cannot be drawn a
whole, (which is very rare, because it is a soft ten
Body, and much more pliable than a Child) let the
perator bring it away by Parts, by using a Crotchet o
Knife, if it cannot be done otherwise. And if the O
rator finds it joyn'd and fasten'd to the Womb, he m
gently seperate it with his Fingers Ends, his Nails be
pair'd, putting them by little and little between the M
and the Womb; beginning on that side where it doth
stick so fast; and so pursuing it till it be quite loosen
taking great care, if it grows too fast, not to rend or h
the proper Substance of the Womb; proceeding as
the case of an After-burden, that stays behind in
Womb, when the String is broken off: But a Mole h
never any String fastned to it, nor any Burden from whe
it should receive its Nourishment; but does of it self
mediately draw it from the Vessels of the Womb.
thus much shall suffice to be said concerning a Mole;
which I have shew'd the Cause, the Signs, and the Cu

§. 2. *Of Monſters, and Monſtrous Births.*

In the former Section I have treated of Moles, which are properly falſe Conceptions, as I have ſhewed: and now I am come in this Section, with which I ſhall conclude this Part, to ſay ſomething of Monſtrous Births; and the Reaſon thereof.

Monſters are properly deprav'd Conceptions, and are term'd by the Ancients to be Excurſions of Nature; and are always vicious either in Figure, Situation, Magnitude or Number.

They are vicious in Figure, when a Man bears the character of a Beaſt: They are vicious in Magnitude, when the Parts are not equal; or that one part is too big for the other: And this is a thing very common by reaſon of ſome Excreſence. They are vicious in Situation many ways: as if the Ears were on the Face, or the Eyes on the Breaſt, or on the Legs; as was ſeen in a Monſter born at *Revanna* in *Italy*, in the Yerr 1570. And laſtly, they are vicious in Number, when a Man hath two Heads four Hands, and two Bodies joyn'd; which was the caſe of the Monſter born at *Zarzara*, in the Year 1540.

As to the Cauſe of their Generation, it is either Divine or Natural: The Divine Cauſe proceeds from the permiſſive Will of the Great Author of our Beings, ſuffering Parents to bring forth ſuch deform'd Monſters as a puniſhment for their filthy and corrupt Affection, which let looſe unto Wickedneſs, like brute Beaſts that have no Underſtanding: For which reaſon the ancient Romans decreed, That thoſe that were Deform'd, ſhou'd not be put into Religious Houſes. And St. *Jerome* in his time griev'd to ſee the Deform'd and Lame offer'd up to God, in Religious Houſes: And *Kecherman*, by way of Inference, concludeth all that are Miſ ſhapen; becauſe outward Deformity of Body is often a ſign of the Pollution of the Heart; and a Curſe laid upon the Child, for the Incontinency of the Parents: Yet there are many born deprav'd, which ought

ought not to be ascribed to the Infirmity of the Pare
Let us therefore search out the Natural Cause of t
Generation, which according to the Ancients, who h
div'd into the Secrets of Nature, is either in the Matte
In the Agent, in the Seed or in the Womb: The Ma
may be in fault two Ways; by Defect, or by Exc
By Defect, when the Child hath but one Arm, or one L
&c. By Excess, when it hath three Hands, or two He
Some Monsters are also begotten by Women's Bestial
Unnatural Coition, &c. The Agent or Womb may b
Fault three Ways: First, in the Forming Faculty; wh
may be too strong, or too weak; by which a depr
Figure is oftentimes produced. Secondly, The Int
ment, or Place of Conception, the evil Conformation
evil Disposition whereof, will cause a Monstrous Bi
And Thirdly, The Imaginative Power at the time of C
ception, which is of such force, that it stamps a Chara
of the thing imagin'd, upon the Child: So that the C
dren of an Adultress, by the Mother's Imaginative Po
may have the neareſt Resemblance to her own Husba
tho' begotten by another Man. And through this Po
of the Imaginative Faculty it was, that a Woman at
time of Conception, beholding the Picture of a Bla
a-moore, conceiv'd and brought forth a Child resembl
an Æthiopian. And that this Power of the Imaginat
was well enough known to the Ancients, is evident by
Example of *Jacob*, the Father of the twelve Tribes
Israel, who having agreed with his Father-in-law, to h
all the spotted Sheep for the keeping of his Flocks, to
crease his Wages, took Hasel-rods, and pilled white Stra
in them, and laid them before the Sheep, when th
came to drink, and then Coupling there together, wh
they beheld the Rods, conceiv'd and brought forth sp
ted Young. Nor does the Imagination work on the Ch
at the time of Conception only, but afterwards also;
was seen in the Example of a worthy Gentlewoman, w
being big with Child, and passing by a Butcher killing
Meat, a drop of the Blood spirt on her Face; wherei

n she presently said, That her Child would have some lemish on the Face; which proved true; for at the irth it was found marked with a red Spot.

But besides the Ways already mentioned, Monsters are ometimes produced by other means; to wit, by the unue Coition of a Man with his Wife, when her monthly lowings are upon her; which being a thing against Nare, no Wonder that it shou'd produce an Unnatural ſue. If therefore a Man's Desire be never so great for oition, (as sometimes it is, after long Absence) yet if a oman knows that the Custom of Women is upon her, e ought not to admit of his Embraces, which at that me are both unclean and unnatural; the Issue of those nclean Embraces proving often Monstrous, as a just Puishment for such a turpidinous Action. Or if they should ot always produce Monstrous Birth, yet are the Chilen then begotten for the most part dull, heavy and uggish, and defective in their Understanding, wanting e Vivacity and Livelieess which those Children who e begotten when Women are free from their Courses, e endew'd withal.

There has been something to do among Authors, to now whether those that are born Monsters have reasonae Souls; some affirming, and others denying it; the esult on both sides at last coming to this, That those who, ccording to the Order of Nature, are descended from ur first Parents, by the Coition of Man and Woman, tho' eir outward Shape may be Deform'd and Monstrous, ave notwithstanding reasonable Souls. But those Monters that are not begotten by Men, but are the Product of Woman's unnatural Lust in Copulating with other Creares, shall perish as the brute Beasts by whom they were egotten, not having a reasonable Soul. The same being so true of Imperfect and Abortive Births.

There are some of Opinion that Monsters may be ngender'd by some infernal Spirit; but notwithstandg, *Egidius Facius* pretended to believe it, with respect o a deform'd Monster born at *Cracovia*; and *Hieronimus*

Cardanus writeth of a Maid, which was got with Child by a Devil; she thinking it had been a fair young Man. Yet it looks more like Frenzy than Faith, to believe it; as being contrary both to Reason and Religion: For the Devil being a wicked Spirit, and not capable of having Humane Seed, how is it possible he should beget a Humane Creature? If they say, That the Devil may assume to himself a dead Body, and enliven the Faculties of it, and thereby make it able to generate. I answer, That tho' we suppose this cou'd be done, which I believe not yet that Body must bear the Image of the Devil; and it borders upon Blasphemy to think the all-wise and good Being wou'd so far give Way to the worst of Spirits, as to suffer him to raise up his Diabolical Off-spring: For in the School of Nature we are taught the contrary, viz. That Like begets Like; whence it follows that a Man cannot be born of a Devil. Yet it cannot be deny'd, but that Devels, transforming themselves into Humane Shapes, may abuse both Men and Women, and with wicked People use Carnal Copulation. But that any such unnatural Conjunction, can bring forth a Humane Creature, is contrary both to Nature and Religion.

Of Monstrous Births some Instances I'll shew,
Which tho' they frightful seem unto our View,
Yet they by their misshapen Forms may preach,
And unto all may this sound Doctrine teach:
That those who all their Members do enjoy,
And no affrighting Monstrous Forms annoy,
May to their great Creator's Laud declare,
He, not themselves, has made them what they are;
And therefore unto him belongs the Praise,
Whose Works are wonderful, and all his Ways
Will just and righteous in the End appear;
Whate'er short-sighted Mortals censure here.

The first I shall present, is a most strange, hideous and frightful Monster indeed, representing an hairy Child: It was all over cover'd with Hair like a Beast; but that

which render'd it yet more frightful, was, that its Navel was in the place where his Nose should stand, and his Eyes placed where his Mouth should have been; and its Mouth was in the Chin: It was of the Male-kind, and was born in *France* in the Year 1579, at a Town called *Arles* in *Province*; and lived but a few Days, affrighting all that beheld it. It was looked upon as a Fore-runner of those Desolations which soon after happened in that Kingdom, wherein Men were towards each other, more like Beasts, than Humane Creatures.

Where Children thus are born with hairy Coats,
Heaven's Wrath unto that Kingdom it denotes.

Near *Elſelling* in *Germany*, in the Year of our Lord 1529, there was a Boy born with one Head and one Body, but having four Ears, four Arms, two Thighs, two

Legs and four Feet: This Birth the **Learned**, who beheld it, judged to proceed from the Redundance of the Seed; but there not being enough for Twins, Nature form'd what ſhe could, and ſo made the moſt of it. This Child lived ſome Years; but tho' he had four Feet, he knew not how to go; by which we may ſee the **Wiſdom** of Nature (or rather the God of Nature) in the Formation of the Body of Man.

Heaven in our firſt Formation did provide
Two Arms and Legs, and what we have beſide,
Renders us monſtrous, and miſhapen too,
Nor have we any Work for them to do.
Two Arms, two Legs, are all that we can uſe,
And to have more, there's no wiſe Man would chuſe.

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In the time of *Henry* the Third, there was a Woman delivered of a Child, having two Heads and four Arms, and the reſt was a Twin unto the Navel; and then be-

neath all the reſt was ſingle, as appears in the Figure; The Heads were ſo placed, that they lookt contrary ways, and each Head had two diſtinct Arms and Hands. They would both laugh, both ſpeak, and both cry: and eat and be Hungred together: Sometimes the one would ſpeak, and the other would keep Silence, and ſometimes both ſpeak together. It was of the Female Sect; and tho' it had two Mouths, and eat with both, yet was there but one Fundament to diſburden Nature. It lived ſeveral Years, but one out-liv'd the other three Years, carrying the dead one (for there was no parting them) until at laſt the other fainted with the Burden, and more with the Stink of the dead Carcaſe.

In *Flanders*, between *Antwerp* and *Mackline*, in a Village called *Ubaten*, a Child was born, which had two Heads and four Arms, seeming like two Maids joyned to-

gether; having two of their Arms lifted up between, and above their Heads; the Thighs being placed as it were crosse one another, according to the Figure: how long they lived, I had no Account of.

Nature does to us sometimes Monsters shew,
That we by them may our own Mercies know:
And thereby Sin's Deformity may see,
Than which there's nothing can more monstrous be.

The End of the Second Part.

Aristotle's

Ariſtotle's Maſter-Piece.

The Third Part.

DISPLAYING

The SECRETS of NATURE,

Rslating to

PHYSIOGNOMY;

Either in Man or VVoman, not only by Inſpection into their Faces and Hands, but by Obſervation of all other Parts of their Body.

WHen I firſt began this Treatiſe, I intended to have gone no further with *Ariſtotle's Maſter-Piece*, than what related to the *Generation of MAN*, but ſince recollecting how Uſeful, and withal how Scarce his *Treatiſe of Phyſiognomy and Palmiſtry* was, I thought it wou'd be worth my while to communicate it to the Publick; for the Benefit and Advantage of thoſe who are curious Enquirers into the *Secrets of Nature*: And this I have the rather done, as that which will afford both much Pleaſure and more Profit; and therefore it cannot fail but pleaſe, for according to the Poet,

He only 'tis that hits the White,
Who mixes Prophet with Delight.

What I have to lay down, relating to this Subject, is what neither the Title nor Epiſtle makes any mention of; but I hope the Reader will not impute it as a Fault, to find himſelf ſo agreeably ſurpriz'd, as to meet with what is both ſo uſeful and diverting, unexpectedly.

CHAP. I.

§. 1. *Physiognomy, shewing what it is, and from whence deriv'd.*

PHysiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because some of the Members are uncompounded, and intire of themselves as the Tongue, the Heart, &c. and some are of a mixt Nature, as the Eye, the Nose, and others, we therefore say, That there are many Signs which agree and live together, which inform a wise Man how to make his Judgment, before he be too rash to deliver it to the World.

Nor is it to be esteem'd a foolish or idle Art, seeing it Is deriv'd from the Superiour Bodies: For there is no part of the Face of Man, but what is under the peculiar Influence or Government, not only of the seven Planets, but also of the twelve Signs of the *Zodiack*; and from each governing Part is the Nature and Inclination of a Man or Woman plainly foretold, if the Person undertaking this Province, or pretending to it, be an Artist: Which that my Reader may hereby attain to, I shall set these things in a clearer Light.

§. 2. *Of the Government of the Face by the Signs and Planets; shewing under which of them each Part of it is.*

THat this Government of the Face, and the several parts thereof by the Signs and Planets, may be the more obvious to the Reader, I have here inserted the following Figure: By this the Reader may see at the first Glance that the Forehead is govern'd by ♂ *Mars*, the right Eye is under the Dominion of ☉ *Sol.*, the left Eye Is rul'd by the Moon, ☽ or *Luna*; the right Ear is the Care of *Jupiter* ♃, the left of *Saturn* ♄; the ruling of the Nose is claim'd by *Venus* ♀, (which by the way, is one reason that in all unlawful Venerial Encounters, the Nose is

is so subject to bear the Scars which are gotten in those Wars:) And the nimble *Mercury* ☿, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.

Thus have the Seven Planets divided, the Face among them; but not with so absolute a Sway, but that the Twelve Signs of the *Zodiack* do also come in for a part: And therefore the Sign ♋ *Cancer* presides in the uppermost part of the Forehead, and ♌ *Leo* attending upon the right Eye-brow, as ♐ *Sagitary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye, and Eye-brow you will fine ♒ *Aquarius* and ♊ *Gemeni*, and ♈ *Aries* taking care of the left Ear: ♉ *Taurus* rules in the middle of the Forehead, and ♑ *Capricorn* the Chin: ♏ *Scorpio* takes upon him the Protection

of the Nose; ♍ *Virgo* claims the Precedence of the right Cheek, and ♓ *Pises* of the left. And thus the Face of Man is cantou'd out amongst the Signs and Planets; which being carefully attended to, will sufficiently inform the Artist how to pass a Judgment. For according to the Nature of the Sign or Planet ruling, so also is the Judgment to be of the Part ruled; which all those that have Understanding know easily how to apply.

§. 3. *Of the Difference to be made in the Judgment of Physiognomy between Man and Woman, &c.*

IN the Judgment that is to be made from Physiognomy, there is a great Difference betwixt a Man and a Woman; the reason is, because in respect of the whole Composition, Man doth more fully comprehend it, than Woman doth, as may evidently appear by the Manner and Method we shall give in the following Sections: wherefore the Judgment which we shall pass in every Chapter does properly concern a Man, as comprehending the whole Species, and but improperly the Woman, as being but a Part thereof, and included in the Man: And therefore whoever is called to give Judgment on such or such a Face, ought to be wary, and very careful that he observes not only one or two, but all the Lines and Marks that belong to it, Respect being also had unto the Sex: For when we behold a Man whose Face is like unto Woman, and we pass our Judgments upon it, having diligently observ'd it, and not on his Face only, but on other Parts of his Body, as his Hands, *&c.* In like manner we also behold the Face of a Woman, who in respect of her Flesh and Blood is like unto a Man, and in the Disposure also of the greatest Parts of her Body: But does Physiognomy give the same Judgment on her, as it does of a Man that is like unto her? By no means, but far otherwise, in regard that the Complexion of the Woman is much different from that of a Man, even in those Respects which are said to be common: Now in these common Re-

Reſpects two Parts are attributed to a Man, and a third Part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rules of Phyſiognomy, of all and every Part of the Members of the Body; We will begin with the Head, as it hath relation only to Man and Woman, and not to any other Creature, that the Work may be the more obvious to every Reader.

CHAP. II.

Of the Judgment by Phyſiognomy, drawn from all Parts of the Head and Face.

§ 1. *Of the Hair of the Head, either in Man or Woman.*

HAir that hangs down without curling, if it be of fair Complexion, and thin, and ſoft withal, ſignifies a Man to be naturally faint-hearted, of a weak Body, but of a quiet and harmleſs Diſpoſition. Hair that is big and thick, and ſhort withal, denotes a Man to be of a ſtrong Conſtitution, ſecure, bold, deceitful, and for the moſt part unquiet and vain; luſting after Beauty, and more fooliſh than wiſe, though Fortune may favour him. He whoſe Hair is partly curled and partly hanging down, is commonly a wiſe Man, or a very Fool, or elſe as very a Knave as he is a Fool. He whoſe Hair groweth thick on his Temples, and his Brow, inſomuch that one may at the firſt ſight conclude his Brow is hairy, ſuch a Man is by Nature Simple, Vain, Luxurious, Luſtful, Credulous, Clowniſh in his Speech and Converſation, and dull in his Apprehenſion. He whoſe Hair not only curls very much, but bruſheth out and ſtands an end, if the Hair be of a white, or a yellowiſh Colour, he is by Nature proud and bold, dull of Apprehenſion, ſoon angry, a Lover of Venery, and given to lying, malicious, and ready to do any Miſchief. He whoſe Hair rifes in corners of his Temples, and are groſs and rough withal, is a Man highly conceit-

ed

ed of himself, inclined to Malice, but cunningly conceal it; very courtly, and a Lover of new Fashions. He wh hath much Hair, that is to say, whose Hair is very thic all over his Head, is naturally vain and very luxurious, of good Digestion, easie of Belief, and slow of Performance of a weak Memory, and, for the most part, unfortunat He whose Hair is of a reddish Complexion, is for th most part, if not always, Proud, Deceitful, Detracting Venemous, and full of Envy. He whose Hair is extraordinary fair, is for the most part a Man fit for all prais worthy Enterprizes, a Lover of Honours, but much in clin'd to Vain-glory. He whose Hair is very black, inclin'd more to Good than Evil, laborious, and carefu to perform whatsoever is committed to his Care; secret in the carrying on of any Business, and Fortunate. H of yellowish Colour, shews a Man to be good condition and willing to any thing; fearful, shame-fac'd, and wea of Body, but strong in the Abilities of the Mind, a more apt to remember, than revenge an Injury. H whose Hair is of a brownish Complexion, and curleth n too much nor too little, is a well dispos'd Man, inclin to that which is good, a Lover of Peace, Cleanliness, a good Manners. He whose Hair turns Grey, or Hoary the time of his Youth, is generally given to Women, va false, unstable and talkative. *Note*, That whatever Signification the Hair has in Men, it has the same in Wome also.

Thus does wise Nature make our very Hair,
Shew all the Passions that within us are:
If to the Battle we are most inclin'd,
Or if we fancy most the Female Kind,
If unto Vertue's Paths our Mind we bend,
Or if to vicious Ways our Footsteps tend;
A skilful Artist can unfold the same,
And from our Hair a certain Judgment frame;
But since our Perriwigs are come in fashion,
No room is left for such an Observation.

§.

§. 2. *Judgments by Phyſiognomy, drawn from the Fore-head.*

THe Forehead that riſeth in a Round, ſignifies a Man liberal, merry, of a good Underſtanding, and generally inclin'd to Vertue. He whoſe Forehead is fleſhy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclin'd to Suits of Law, contentious, vain, deceitful, and addicted to follow ill Courſes. He whoſe Forehead is very low and little, is of a good Underſtanding, Magnanimous, but extreamly bold and confident, and a great Pretender to Love and Honour. He whoſe Forehead ſeems ſharp and pointing up in the corners of his Temples, ſo that the Bone ſeems to butt forth a little, is a Man naturally vain and fickle, and weak in his Intellectuals. He whoſe Brow on the Temple is full of Fleſh, is a Man of a great Spirit, proud, wrathful, and of a groſs Underſtanding. He whoſe Brow is full of Wrinkles, and hath as it were a Seam coming down the middle of his Forehead, ſo that a Man might think he had two Foreheads, is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead, and a little round withal, deſtitute of Hair, or at leaſt, that has little on it, is bold, malicious, high-ſpirited, full of Choller, and apt to tranſgreſs beyond all Bounds; and yet of a good Wit, and very apprehenſive. He whoſe Forehead is long and high, and butting forth, and whoſe Face is figur'd almoſt ſharp, or picked towards the Chin, is one reaſonably honeſt, but weak and ſimple, and of a hard Fortune.

Who views Men well, may oft their Vices hit;
For ſome Mens Crimee are in their Foreheads writ;
But the reſolved Man out-braves his Fate,
And will be Good, altho' Unfortunate.

§. 3.

§. 2. *Of what Judgment may be given by Physiognomy from the Eye-brows of Man or Woman.*

THose Eye-brows that are much arch'd whether in Man or Woman, and which by a frequent Motion elevate themselves, shew the Person to be proud, high-spirited, vain-glorious, bold and threatning; a Lover of Beauties, and indifferently inclin'd either to Good or Evil. He whose Eye-lids bend downwards when he speaks to another Man, or when he looks upon him, and who has a kind of skulking Look, is, by Nature, a penurious Wretch, close in all his Actions, of very few Words, but full of Malice in his Heart. He whose Eye-brows are thin and have but little Hair upon 'em, is but weak in his Intellectuals, and too credulous, very sincere, sociable, and desirous of good Company. He whose Eye brows are folded, and the Hair thick, and bending downwards, is one that's clownish, unlearned, heavy, suspicious, miserable, envious, and one that will cheat and couzen you, if he can, and is only to be kept honest by good looking to. He whose Eye-brows have but short Hair, and of a whitish Colour, is fearful, and very easie of belief, and apt to undertake any thing. Those on the other side, whose Eye-brows are black, and the Hair of 'em but thin, will do nothing without great Consideration, and are bold and confident in the Performance of what they undertake; neither are they apt to believe any thing without reason for so doing.

Thus we by the Eye-brows Womens Minds may know,
Whether they're white, or black, or quick, or slow:
And whether they'll be cruel, or be kind,
By looking on their Eye-brows, we may find.

§. 4. *How to judge from the Space between the Eye-brows.*

IF the space between the Eye-brows, be of a more than ordinary distance, it shews the Person to be hard-hearted,

ed, envious, cloſe and cunning; apprehenſive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But thoſe Men whoſe Eye-brows are at a greater diſtance from each other, are for the moſt part of a dull Underſtanding; yet ſubtle enough in their Dealings, and of an uncommon Boldneſs, which is often attended with a great Felicity; but that which is moſt commendable in 'em, is, That they are moſt ſure and conſtant in their Friendſhips.

§. 5. *Judgment to be made from the Eyes either of Man or Woman.*

GReat and full Eyes either in Man or Woman, ſhew the Perſon to be for the moſt part ſlothful, bold, envious, a bad Concealer of Secrets, miſerable, vain, given to lying, and yet of a bad Memory, ſlow of Invention, weak in his Intellectuals, and yet very much conceited of that little ſtock of Wiſdom he thinks himſelf Maſter of. He whoſe Eyes are hallow in his Head, and therefore diſcerns excellent well at a great diſtance, is one that is ſuſpicious, malicious, furious, perverſe in his Converſation, of an extraordinary Memory, bold, cruel, and falſe both in Words and Deeds, threatning, vicious, luxurious, proud, envious, and treacherous: But he whoſe Eyes are as it were ſtarting out of his Head, is a ſimple fooliſh Perſon ſhameleſs, very ſervile, and eaſily to be perſwaded either to Vice or Virtue. He who looks ſtudiouſly and accutely, with his Eyes, and Eye-lids downwards, is denoted thereby to be of a malicious Nature, very treacherons, falſe, unfaithful, envious, miſerable, impious towards God, and diſhoneſt towards Men. He whoſe Eyes are ſmall and conveniently round, is baſhful and weak, very credulous, liberal to others, and civil in his Converſation. He whoſe Eyes do look a ſquint, is thereby denoted to be a deceitful Perſon, unjuſt, envious, furious, a great Lyar, and as the Effect of all this, miſerable. He who hath a wandring Eye, and which is rolling up and down, is for the moſt

most part a vain, simple, deceitful Man, lustful, treache rous, and high-minded, an Admirer of the fair Sex, an one easie to be perswaded to Vice or Vertue. He or sh whose Eyes are often winking, and which move forwar and backward, shews the Person to be luxurious, unfaith ful, and treacherous, presumptuous, and hard to belie any thing that is spoken. If a Person has any Greene mingled in the White of their Eyes, such are commonl silly, and often very false, vain and deceitful, unkind t their Friends, great Concealers of their own Secrets, an very cholerick. They whose Eyes are every way rowli up and down, or they who seldom move their Eyes, an where they do, do as it were draw their Eyes inwardl and accurately fasten them upon some Object; such are b their Inclinations very malicious, vain-glorious, slothfu unfaithful, envious, false and contentious. They who Eyes are addicted to be blood-shot, are naturally chol rick, proud, disdainful, cruel, without shame, perfid ous, and much inclin'd to Superstition, They who ha Eyes like Eyes of Oxen, are Persons of good Nutrimen but of a weak Memory, and dull of Understanding, an silly in their Conversations. But those whose Eyes a neither too little, nor too big, and inclin'd to a Black, signifie a Man mild, peaceable, honest, witty, and of good Understanding; and one that, when need requir it, will be serviceable to his Friend.

Thus from the Eyes we several things may see,
By Nature's Art of Physiognomy,
That no Man scarce can make a Look astray,
But we thereby some secret Symptoms may
Discern of their Intentions, and foresee
Unto what Path their Steps directed be.
And this may teach us Goodness more to prize,
For where One's good, there's twenty otherwise.

§.

§. 6. *Of Judgments drawn from the Noſe.*

A Long and thin Noſe denotes a Man bold, curious, angry, vain, eaſie to be perſwaded, either to Good or evil, weak and credulous. A long Noſe, and extended, the tip of it bending downwards, ſhews the Perſon to be wiſe, diſcreet, ſecret, and officious, honeſt and faithful, and one who will not be over-reach'd in bargaining. A Bottle-noſe is what denotes a Man to be impetuous in the obtaining his Deſire, alſo vain, falſe, luxurious, weak, and an uncertain Man, apt to believe, and eaſie to be perſwaded. A Noſe broad in the middle, and leſs towards the end, denotes a vain and talkative Perſon, a Lyar, and one of a hard Fortune. He who hath a long and great Noſe, is an Admirer of the fair Sex, and well accompliſh'd for the Wars of *Venus*; but ignorant in the knowledge of any thing that's good, extreamly addicted to Vice; aſſiduous in the obtaining what he deſires, and very ſecret in the proſecution of it; and tho' very ignorant, wou'd fain be thought very knowing. A Noſe very ſharp on the tip of it, and neither too long, nor too ſhort; too thick, nor too thin, denotes the Perſon, if a Man, to be of a fretful Diſpoſition, always pining and peeviſh; and if a Woman, a Scold, contentious, wedded to her own Humours, of a moroſe and dogged Carriage; and if married, a Plague to her Husband. A Noſe very round in the end of it, and having but little Noſtrils, ſhews the Perſon to be munificent and liberal, true to his truſt, but withal very proud, credulous and vain. A Noſe very long, and thin at the end of it, and ſomething round withal, is one bold in his Diſcourſe, honeſt in his Dealings, patient in receiving, and ſlow in offering Injuries; but yet privately malicious. He whoſe Noſe is naturally more red than any other part of his Face, is thereby denoted to be covetous, impious, luxurious, and an Enemy to Goodneſs. A Noſe that turns up again, and is long and full on the tip of it, ſhews the Perſon that has it to be bold,

proud,

proud, covetous, envious, luxurious, a Lyar and Deceiver, vain-glorious, unfortunate and contentious. He whose Nose riseth high in the middle, is prudent and politick, and of great Courage, honourable in his Actions and true to his Word. A big Nose at the end, shews a Person to be of a peaceable Disposition, industrious and faithful, and of good Understanding. A very thick Nose with wide Nostrils, denotes a Man dull of Apprehension and more inclin'd to Simplicity than Wisdom; and withall contentious, envious, vain-glorious, and a Lyar.

Thus from the Nose our Physiognomist
Can smell Mens Inclinations if he list;
And from its Colour, and its various Make,
Of Vice and Vertue can a Survey take.

§. 7. *Of Judgment to be made from the Nostrils.*

WHen the Nostrils are close and thin, they denote a Man to have but little Testicles, and not very desirous of the Enjoyment of Women, but modest in his Conversation. But he whose Nostrils are great and wide is usually well hung and lustful; but withal, of an envious, bold and treacherous Disposition; and tho' dull of Understanding, yet confident enough.

Thus those who chiefly mind the Brutal Part,
May learn to chuse a Husband by this Art.

§. 8. *Of Judgment to be made from the Mouth.*

A Great and wide Mouth, shews a Man to be bold warlike, shameless and stour, a great Liar, and a great a Talker, and Carrier of News, and also a great Eater, but as to his Intellectuals, he is very dull, being for the most part very simple. A little Mouth shews the Person to be of a quiet and pacifick Temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little Eater. He whose Mouth smells of a bad Breath is one of a corrupted Liver, or Lungs, is oftimes vain

nton, deceitful, of indifferent Intellects, envious, co-rous, and a Promiſe-breaker. He that has a ſweet eath is the contrary.

Thus from the Mouth itſelf we likewiſe ſee
What Signs of Good and Bad may gather'd be.
For let the Wind blow Eaſt, Weſt, North or South,
Both good and bad proceeds out of the Mouth.

9. *Judgments drawn from the Lips of a Man or Woman.*

THe Lips when they are very big and blabbering, ſhew a Perſon to be credulous, fooliſh, dull and ſtupid, d apt to be intic'd to any thing. Lips of an indifferent e, denote a Perſon to be diſcreet, ſecret in all things, icious, and of a good Wit, but ſomewhat haſty. To e Lips well coloured, and more thin than thick, ſhews erſon to be good condition'd, and well humour'd in things, and more eaſily perſwaded to Good than Evil. have one Lip bigger than another, ſhews Variety of tunes, and denotes the Party to be of a dull, ſluggiſh mper, and but of a very indifferent Underſtanding, as ng much addicted to Folly.

The Lips they ſo much doat on for a Kiſs,
Oft tell fond Lovers when they do amiſs.

§. 10. *Of Judgments drawn from the Teeth.*

WHen the Teeth are ſmall, and but weak in performing their Office, and eſpecially if they are ſhort few, tho' they ſhew the Party to be of a weak Conſtitution, yet they denote him to be of an extraordinary derſtanding, and not only ſo, but alſo of a meek Diſpoſition, honeſt, faithful, and ſecret in whatſoever he is truſted with. To have ſome Teeth longer or ſhorter than others, denotes a Perſon to be of a good Apprehenſion, but bold, diſdainful, envious and proud. To have Teeth very long, and growing ſharp towards the end, they are long in chawing, and thin withal, denote the

Per-

Perſon to be envious, gluttonous, bold, ſhameleſs, unfai
ful, and ſuſpicious. When the Teeth look very brow
or yelloviſh, whether they be long or ſhort, it ſhew
Perſon to be of a ſuſpicious Temper, envious, deceit
turbulent; to have Teeth ſtrong, and cloſe ſet togeth
ſhews the Party to be of long Life, a Deſirer of Novel
and things that are fair and beautiful, but of a high S
rit, and one that will have his Humour in all things;
loves to hear News, and afterwards repeat it; and is
to entertain any thing into his Belief. To have Te
thin and weak, ſhews a weak and feeble Man, and
of a ſhort Life, and of a weak Apprehenſion; but ch
ſhamefac'd, tractable, gentle and honeſt.

Thus from the Teeth an Artiſt can portend,
Whether Mens Steps to Vice or Vertue bend.

§. 11. *Judgments drawn from the Tongue.*

A Tongue too ſwift in Speech, ſhews a Man to be do
right fooliſh, or at beſt but of a very ſhallo
vain Wit. A ſtammering Tongue, or one that fum
in the Mouth, ſignifies a Man of a weak Underſtand
and of a wavering Mind, quickly in a Rage, and ſoon
cified. A very thick and rough Tongue, denotes a
to ve apprehenſive, ſubtle, and full of Complements,
valn and diſdainful, treacherous, and prone to Impi
A Thin Tongue, ſhews a Man of Wiſdom and ſo
Judgment, very ingenious, and of an affable Diſpoſi
yet ſomething timerous, and too credulous.

No wonder 'tis, that from Mens Speech we ſee,
Whether or no they Wiſe or Fooliſh be:
But from a ſilent Tongue our Author tells
The Secret Paſſions that within Men dwells.

12. *Judgments to be drawn from the Voice of Men or Women.*

A Great and full Voice, in either Sex, ſhews them to be of a great Spirit, confident, proud and wilful. A nt and weak Voice, attended with but little breath, ews a Perſon to be of a good Underſtanding, a nimble ncy, a little Eater, but weak of Body, and of a timerous ſpoſition. A loud and ſhrill Voice, which ſounds clear- denotes a Perſon provident, ſagacious, true, and in- ious; but withal capricious, vain-glorious, and too dulous. A ſtrong Voice when a Man ſings, denotes him be of a reaſonable ſtrong Conſtitution, and a good Un- rſtanding, neither too penurious, nor too prodigal; o ingenious, and an Admirer of the fair Sex. A weak d trembling Voice, ſhews the Owner of it to be envi- , ſuſpicious, ſlow in Buſineſs, feeble and fearful. A d ſhrill and unpleaſant Voice, ſignifies one bold and va- nt, but quarrelſome and injurious, and altogether wed- d to his own Humours, and govern'd by his own Coun- . A rough and hoarſe Voice, whether in ſpeaking or ging, declares one to be a dull and heavy Perſon, of ch Guts and little Brains. A full, and yet mild Voice, d pleaſing to the Hearer, ſhews a Perſon to be of a quiet d peaceable Diſpoſition (which is a great Vertue, and e to be found in a Woman) and alſo very thrifty, and ret; not prone to Anger, but of a yielding Temper. Voice beginning low (or in the Baſe) and ending high he Treble) denotes a Perſon to be violent, angry, bold, d ſecure.

Thus by our Voice, is to an Artiſt known
Unto what Vertue, or what Vice we're prone:
And he that will of a good Wife make Choice,
May chooſe her, by obſerving of her Voice.

§.

§. 13.

§. 13. *Judgment drawn from the Chin.*

A Thick and full Chin, abounding with too mu Fleſh, ſhews a Man inclin'd to Peace, honeſt a true to his Truſt; but ſlow in Invention, and eaſie to drawn either to Good or Evil. A picked Chin, and r ſonably full of Fleſh, ſhews a Perſon to be of a good U derſtanding, a high Spirit, and a laudable Converſati A double Chin ſhews a peaceable Diſpoſition, but one d of Apprehenſion, vain, crédulous, a great Supplanter, ſecret in all his Actions. A crooked Chin bending wards, and picked for want of Fleſh, is by the Rule Phyſiognomy according to Nature, a very bad Man; ing proud, impudent, envious, threatning, deceitful, pr to Anger and Treachery, and a great Thief.

Thus from the Forehead to the Chin we've ſhown
How Mankind's Inclinations may be known;
From whence th' obſerving Reader needs muſt find
We're more to Evil than to Good inclin'd.

§. 14. *Judgment to be made from the Beard.*

YOung Men have uſually Hair begins to down u their Chins at fifteen Years of Age, and ſometi ſooner: Theſe Hairs proceed from the Superfluity Meats, the Fume whereof aſcends to their Chin and Che like Smoak to the Funnel of a Chimney; and becauſe cannot find any open Paſſage, by which it may aſc higher, it vents it ſelf forth in the Hairs; which call'd the Hair of the Beard. There are very few, or moſt no Women at all that have Hairs on their Chee and the Reaſon is, thoſe Humours which cauſe Hair grow on the Cheeks of a Man, are by Women evacuate their Monthly Courſes; which they have more or l according to the Heat or Coldneſs o their Conſtituti and the Age and Motion of the Moon: Of which we h ſpoken at large in the firſt Part of this Book. Yet ſo ti

mes Women of a hot Constitution have Hair to be seen n their Cheeks, but more commonly on their Lips, or ear unto their Mouths, where the Heat most aboundeth. nd where this happens, such Women are much addicted o the Company of Men; and are of a strong and manly onstitution. And a Woman who hath but little Hair n her Cheeks, or about her Mouth or Lips, is of a good omplexion, weak of Constitution, shamefac'd, mild, and edient; whereas a Woman of a more hot Complexion, quite otherwise. But in a Man, a Beard well composed, d thick of Hair, signifies a Man of good Nature, honest, ving, sociable, and full of Humanity. But on the con- ary, he that has but little Beard, is for the most part na- rally proud, pining, peevish, and unsociable. They ho have no Beards, have always a shrill and strange kind squeaking Voices, and are of a weak Constitution; hich is apparent in the case of Eunuchs, who after they e depriv'd of their Virility, are transform'd from the ature of Men, into the Condition of Women.

Of Mens and Womens Beards, I might say more,
But Prudence bids me that Discourse give o'er.

§. 15. *Of the Judgments drawn from the Ears.*

GReat and thick Ears are a certain Sign of a foolish Person, of a bad Memory, and worse Understand- g. But small and thin Ears shew a Person to be of a good it and Understanding, grave, secret, thrifty, modest, olute, of a good Memory, and one willing to serve his iend. He whose Ears are longer and broader than or- nary, is thereby signified to be a bold Man, uncivil, n, foolish, serviceable to another more than himself, d a Man of small Industry, but of great Stomack.

Who his just Praise unwillingly does hear,
Shows a good Life, as well as a good Ear.

§. 16.

§. 16. *Judgments drawn from the Face either of Man or Woman.*

A Face apt to ſweat on every Motion, ſhews the Perſon to be of a hot Conſtitution, vain and luxurious, of a good Stomach, but of a bad Underſtanding, and worſe Converſation. A very fleſhy Face, ſhews the Perſon to be of a fearful Diſpoſition, but a merry Heart, and withal bountiful and diſcreet, eaſie to be intreated, and apt to believe every thing. A lean Face, by the Rules of Phyſiognomy, denotes the Perſon to be of a good Underſtanding, but ſomewhat capricious, and diſdainful in his Converſation. A little and round Face ſhews a Perſon to be ſimple, very fearful, of a bad Memory, and a clownish Diſpoſition. A plump Face and full of Carbuncles, ſhews a Man to be a great Drinker of Wine, vain, daring, and ſoon intoxicated. A Face red, or high coloured, ſhews a Man to be much inclin'd to Choller, and one that will be ſoon angry, and not eaſily pacified. A long and lean Face ſhews a Man to be bold both in Speech and Action, but withal fooliſh, quarrelſome, proud, injurious, and deceitful. A Face every way of a due Proportion, denotes an ingenious Perſon, one fit for any thing; and very much inclin'd to what is good. One of a broad, full, fat Face is by the Rules of Phyſiognomy of a dull, lumpiſh, heavy Conſtitution, and one that for one Vertue has three Vices. A plain flat Face without any riſing, ſhews a Perſon to be very wiſe, lovely, and courtly in his Carriage, faithful to his Friend, and patient in Adverſity. A Face, ſinking down a little, with Creaſes in it, inclining to Leanneſs, denotes a Perſon to be very laborious but envious, deceitful, falſe, quarrelſome, vain, and ſilly, and of a dull and clowniſh Behaviour. A Face of a handſome Proportion, and more inclining to Fat than to Lean, ſhews a Perſon juſt in his Actions, true to his Word, civil and reſpective in his Behaviour, of an indifferent Underſtanding and of an extraordinary Memory. A crooked Face, long and

lea

ean denotes a Mind endu'd with as bad Qualities, as he Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows toward the Chin hews a Man simple, and foolish in managing his Affairs, ain in his Discourse, envious in his Nature, deceitful, uarrelsome, and rude in his Conversation. A Face well, olour'd, full of good Features, and of an exact Symmetry nd just Proportion in all its Parts, by which it is delight- to look upon, is commonly the Index of a fairer lind; and shews a Person to be well dispos'd; but with- , declares that Vertue is not so impregnably seated here, but that by strong Temptations (especially of the ir Sex) it may be supplanted, and overcome by Vice. pale Complexion shews the Person not only to be sickly, t very malicious, treacherous, false, proud, presumptuous, nd extreamly unfaithful. A Face well colour'd, shews e Person to be of a Praise-worthy Disposition, and a ound Complexion; easie of Belief, and respective to his riend; ready to do any Man a Courtesie; and very ea- to be drawn to any thing.

Thus Physignomy reads in each Face,
What Vice or Vertue we're most prone t' embrace;
For in a Man's Face there hardly is a Line,
But of some inward Passion is a Sign.
And he that reads this Section o're, may find
The fairest Face has still the cleanest Mind.

17. *Of Judgments drawn from the Head in general, either of Man or Woman.*

A Great Head, and round withal, denotes a Person to be secret, and of great Application in carrying on Business, and also Ingenious, and of a large imaginative ity, and Invention; and likewise laborious, constant d honest. The Head whose Gullet stands forth, and de- nes towards the Earth, signifies a Person thrifty, wise, aceable, secret, of a retir'd Temper, and constant in e Management of his Affairs. A long Head and Face,

and great withal, denotes a vain, fooliſh and idle Perſon, a News-carrier, credulous, and very envious. To have one's Head always ſhaking, and moving from one ſide to another, denotes a ſhallow weak Perſon, unſtable in all his Actions, given to Lying, a great Deceiver, a great Talker, and prodigal in his Fortunes. A big Head and broad Face, ſhews a Perſon to be very courageous, a great Hunter after Women, very ſuſpicious, bold and ſhameleſs. He who hath a very big Head, but not ſo proportionable as it ought to the Body; yet if he hath a ſhort Neck and crooked Gullet, is generally a Man of a ſhrewd Apprehenſion, wiſe, ſecret, ingenious, of a ſound Judgment, faithful, true, and courteous to all. He who hath a little Head, and a long ſlender Throat, is (for the moſt part) a Man very weak, yet apt to learn, but unfortunate in his Actions. But ſo much ſhall ſuffice with reſpect to Judgments from the Head and Face.

CHAP. III.

Of Judgments drawn from ſeveral other Parts of Man's Body, &c.

IN the Body of Man, the Head and Face are the principal, that being the Index that Heaven has laid open to every one's View to make a Judgment there-from; and therefore I have been the larger in my Judgment from the ſeveral Parts thereof: But as to other Parts, I ſhall be much more brief, as not being ſo obvious to the Eyes of Men. Yet I ſhall proceed in Order.

The *Throat*, if it be white, whether fat or lean, ſhews a Man to be vain glorious, timerous, wanton, and very much ſubject to Choler. If the Throat be ſo thin and lean, that the Veins appear, it ſhews a Man to be weak, ſlow, and of a dull and heavy Conſtitution.

A long *Neck*, ſhews one to have long and ſlender Feet, and that the Perſon is ſtiff and inflexible either to Good

or Evil. A short Neck shews one to be witty and ingenious, but deceitful and inconstant; well skilled in the Use of Arms, and yet cares not to use them, but is a great Lover and Admirer of Peace and Quietness.

A lean *Shoulder-bone*, signifies a Man to be weak, timerous, peaceable, not laborious, and yet fit for any *Employment*. He whose Shoulder-bones are of a great bigness, is commonly by the Rules of *Physiognomy* a strong Man, faithful but unfortunate; somewhat dull of Understanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whose Shoulder-bones seem to be smooth, is by the Rule of Nature, modest in his Looks, and temperate in all his Actions, both at Bed and Board. He whose *Shoulder-bone* bends, and is crooked inwardly, is commonly a dull *Person*, and withal deceitful.

Long *Arms*, and which hanging down, do touch the Knees, tho' such Arms are rarely seen, denotes a Man liberal, but withal vain-glorious, proud, and confident. He whose Arms are very short, in respect of the Stature of his Body, is thereby signify'd to be a Man of a high and gallant Spirit, of a graceful Temper, bold, and warlike. He whose Arms are heavy, and full of Bones, Sinews and Flesh, is a Man of reasonable Strength, a great Desirer of Novelties, and Beauties, and one that is very credulous, and apt to believe every thing. He whose Arms are very hairy, whether they be lean or fat, is for the most part a luxurious *Person*, weak in Body and Mind; very [illegible] cious, and malicious withal. He whose Arms have no Hair on them at all, is of a weak Judgment, very angry, vain, wanton, credulous, easily deceiv'd himself, and yet a great Deceiver of others: No Fighter, and very apt to betray his dearest Friends.

CHAP. IV.

Of Palmiſtry, ſhewing the various Judgments drawn from the Hand.

BEing engaged in this *Third Part* to ſhew what Judgments may be drawn according to Phyſiognomy, from the ſeveral Parts of the Body, and coming in Order to ſpeak of the Hands, it has put me under a Neceſſity of ſaying ſomething about Palmiſtry, which is a Judgment made of the Conditions, Inclinations, and Fortunes of Men and Women, from the various Lines and Characters which Nature has imprinted in the Hand, which are almoſt as various as the Hands that have 'em. And to render what I ſhall ſay the more plain, I will in the firſt place preſent the Scheme or Figure of a Hand, and explain the various Lines therein.

By this Figure the Reader will ſee that one of the Lines, and which indeed is reckoned the Principal, is called the

Line of Life; this Line incloſes the Thumb, ſeparating it from the Hollow of the Hand. The next to it, which is called the Natural Line, take its beginning from the riſing of the Fore-finger, near the Line of Life, and reaches to the Table Line, and generally makes a Triangle thus: △. The Table Line, commonly called the Line of Fortune, begins under the little Finger, and ends near the middle Finger. The Girdle of *Venus*, which is another

Line

Line so called, begins near the Joint of the little Finger and ends between the fore Finger and the middle Finger. The Line of Death is that which plainly appears in a Counter Line to that of Life; and is by some called the Sister-Line, ending usually as the other ends: For when the Line of Life is ended, Death comes, and it can go no further. There are also Lines in the fleshy Parts, as in the Ball of the Thumb, which is called the Mount of *Venus*; under each of the Fingers are also Mounts, which are each one govern'd by a several Planet; and the hollow of the Hand is called the Plain of *Mars*: Thus,

The Thumb we to Dame Venus *Rule commit,*
Jove the fore Finger rules, as he thinks fit:
Old Saturn *does the middle Finger guide,*
And o're the Ring-finger Sol *does still preside:*
The out-side Brawn pale Cynthia *does direct,*
And into the Hollow Mars *does most inspect:*
The little Finger does to Mercury *fall,*
Which is the nimblest Planet of 'em all.

I now proceed to give Judgment from these several Lines: And in the first place take notice that in Palmistry the left Hand is chiefly to be regarded; because therein the Lines are most visible, and have the strictest Communication with the Heart and Brains. Now having premised this, in the next place, observe the Line of Life, and if it be fair, extended to its full Length, and not broken with an intermixture of Cross Lines, it shews long Life and Health; and it is the same if a double Line of Life appears, as there sometimes does. When the Stars appears in this Line, it is a Significator of great Losses and Calamities: If on it there be the Figure of two *O*'s or a *Y*, it threatens the Person with Blindness: If it wraps it self about the Table Line, then does it promise Wealth and Honour to be attain'd by Prudence and Industry. If the Line be cut or jagged at the upper end, it denotes much Sickness. If this Line be cut by any Lines coming from the Mount of *Venus*, it declares the Person to be Unfortunate in Love, and Business also, and threatens him with sud-

sudden Death, a Cross between the Line of Life and the Table Line, shews the Person to be very liberal and charitable, and of a noble Spirit. Let us now see the Significations of the Table Line:

The *Table Line*, when broad, and of a lovely Colour, shews a healthful Constitution, and a quiet and contented Mind; and of a courageous Spirit: But if it have Crosses towards the little Finger, it threatens the Party with much Affliction by Sickness: If the Line be double, or divided into three parts, in any of the Extremities, it shews the Person to be of a generous Temper, and of a good Fortune to support it: But if this Line be forked at the end, it threatens the Person shall suffer by Jealousies, Fears and Doubts, and with the Loss of Riches got by Deceit: If three Points, such as these ... are found in it, they denote the Person prudent and liberal, a Lover of Learning, and of a good Temper: If it spreads it self towards the fore and middle Finger, and ends blunt, it denotes Preferment. Let us now see what is signify'd by

The *Middle Line*: This Line has in it oftentimes (for there is scarce one Hand in which it varies not) divers very significant Characters: Many small Lines, between this and the Table-Line, threaten the Party with Sickness, but also give him hopes of Recovery. A half Cross branching into this Line, declares the Person shall have Honour, Riches, and good Success in all his Undertakings: A half Moon denotes cold and watry Distempers; but a Sun or Star upon this Line, promises Prosperity and Riches: This Line double in a Woman, shews she will have several Husbands, but without any Children by them.

The *Line of Venus*, If it happens to be cut or divided near the fore Finger, threatens Ruine to the Party, and that it shall befal him by means of lascivious Women, and bad Company: Two Crosses upon this Line, one being on the fore Finger, and the other bending toward the little Finger, shews the Party to be weak, and inclin'd to Modesty and Vertue; Indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usually chuse them by this Standard.

The

The *Liver Line*, if it be streight, and cross'd by other Lines, shew the Person to be of a sound Judgment, and a piercing Understanding: But if it be winding, crooked, and bending outward, it shews Deceit and Flattery, and that the *Person* is not to be trusted. If it makes a Triangle △ or Quadrangle □, it shews the *Person* to be of noble Descent, and ambitious of Honour and *Promotion*. If it happens that this Line and the middle Line begin near each other, it denotes the *Person* to be weak in his Judgment, if a Man; but if a Woman, Danger by hard Labour.

The *Plain of Mars*, being in the hollow of the Hand, most of the Lines pass through it, which render it very significant: This *Plain* being hollow, and the Lines being crooked and distorted, threaten the *Party* to fall by his Enemies. When the Lines beginning at the Wrist, are long within the *Plain*, reaching the Brawn of the Hand, they shew the *Person* to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses be in the middle of the *Plain*, it shews the *Party* shall obtain Honour by Martial Exploits; but if it be a Woman, that she shall have several Husbands, and easie Labour with her Children.

The *Line of Death*, is fatal, when any Crosses or broken Lines appear in it; for they threaten the *Person* with Sickness and a short Life. A clouded Moon appearing therein, threatens a Child bed Woman with Death. A bloody Spot in the Line, denotes a violent Death. A Star like a Comet, threaters Ruin by War, and Death by *Pestilence*. But if a bright Sun appears therein, it promises long Life and *Prosperity*.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed and broken, the contrary.

Thus much with respect to the several Lines in the Hands. Now as to the Judgment to be made from the Hand it self: If the Hand be soft and long, and lean withal, it denotes the *Person* of a good Understanding, a Lover

of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his Anger. He whose Hands are full of Hairs, and those Hairs thick, and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull Understanding and Disposition, and more foolish than wise. He whose Hands and Fingers do bend upwards is commonly a Man liberal, serviceable, a Keeper of Secrecy, and apt, to his Power (for he is seldom fortunate) to do any Man a Courtesie. He whose Hands is stiff, and will not bend at the upper Joynts near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments in Physiognomy concerning the Hands.

Thus he that Nature rightly understands,
May from each Line imprinted in his Hands,
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go:
His secret Inclinations he may see,
And to what Vice he shall addicted be;
To th' End that when he looks into his Hand,
He may upon his Guard the better stand;
And turn his wand'ring Steps another way,
Whene'er he finds he does from Vertue stray.

CHAP. V.

Judgments according to Physiognomy drawn from the several Parts of the Body, from the Hands to the Feet.

A Large and full *Breast* shews a Man valiant and courageous, but withal proud, and hard to deal withal; quickly angry, and very apprehensive of an Injury. He whose Breast is narrow, and which riseth a little in the mid-

middle of it, is by the beſt Rules of Phyſiognomy of a clear Spirit, of great Underſtanding, good in Counſel, very faithful, clean both in Mind and Body; yet as an Allay to all this, he is ſoon angry, and inclin'd long to keep it. He whoſe Breaſt is ſomething hairy, is very luxurious, and ſerviceable to another. He who has no Hairs upon his Breaſt, is a Man weak by Nature, of a ſlender Capacity, and very timerous, but of a laudable Life and Converſation, inclin'd to Peace, and much retir'd to himſelf.

The *Back* or the Chine Bone, if the Fleſh be any thing hairy and lean, and higher than any other part that is behind, ſignifies a Man ſhameleſs, beaſtly, and withal malicious. He whoſe Back is large, big, and fat, is thereby denoted to be a ſtrong and ſtout Man, but of a heavy Diſpoſition, vain, ſlow, and full of Deceit

A Man who has a great Paunch, or Belly ſtretching out, is one that by the Rules of Phyſiognomy, is apt to have a good Opinion of himſelf, a great Eater, and a greater Drinker, ſlow in undertaking, and ſlower in proſecuting what he undertakes; yet very magnanimous, and indifferent honeſt. He whoſe Belly is but little, is for the moſt part a laborious Man, conſtant in his Undertakings, ſagacious, of a good Underſtanding and ſound Judgment. He whoſe Belly is very hairy, that is to ſay from the Navel downwards, is denoted thereby to be very talkative, bold, apprehenſive, witty, a Lover of Learning and Eloquence, and ſpeaks well himſelf, noble in his Reſolutions, but not very fortunate.

He or ſhe whoſe *Fleſh* is ſoft over all the Body, is weak, luſtful, and fearful upon little or no Occaſion, of a good Underſtanding and an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adverſity than Proſperity. He whoſe Fleſh is rough and hard, is a Man of ſtrong Conſtitution, and very bold, but vain, proud, and of a cruel Temper. A Perſon whoſe *Skin* is ſmooth, fat, and white, is a Perſon curious, vainglorious, timerous, ſhame-fac'd, malicious, falſe, and too wiſe to believe all he hears.

Thick *Ribs*, and fleshy, signifie one of a strong Constitution, but slow, dull, heavy, and foolish. One whose Ribs are thin and hallow, and destitute of much Flesh, is for the most part of a weak Constitution, not made to endure Labour, apprehensive, honest and conscientious.

A *Thigh* full of Hair, and the Hair inclin'd to curle, signifies one lusty, licentious, fit for Copulation: Thighs with but little Hair, and those soft and slender, shews the Person to be reasonably Chaste, and one that has no great Desire to Venerial Pleasures, and who will have but few Children.

Hips that are fleshy, denote the Person to be bold, strong and prodigal: And this appears not only in human Kind, but several Fowl who are fleshy in those parts, as the Cock the Hawk and others. But on the contrary, Hips thin and lean, signifies the Party to be weak, timerous, and unfit for hard Labour.

Knees that are full and fat, do signifie a Man to be liberal, but very fearful, vain, and not able to indure any great labour: But he whose Knees are lean, and the Bones thereof do easily appear, is strong, bold, industrious, not apt to be tyr'd, a good Footman, and one that delights to travel.

The *Leggs* of both Men and Women have a fleshy Substance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have observ'd) in lieu of those long Tails which most other Createres have pendant behind: Now a great Calf, and he whose Legs are of a great Bone, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclin'd to Procreation, and for the most part fortunate in his Undertakings. Little Legs, and but little Hair on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed nor Board. He whose Legs do much abound with Hair, shews he has great store of Hair in another place, and that he is lustful and luxurious, strong but instable in his Resolutions, and abounding with ill Humours.

The

The *Joynts of the Foot*, if they be broad and thick, and ſtand out withal, ſignifie the Perſon to be ſhamefac'd, fearful, weak, and not apt to endure Hardſhip, or much Labour; but withal very faithful, apprehenſive of any thing, and kind to his Friend. He or ſhe, the Nails of whoſe Feet are crooked like Faulcons, is a Perſon of a malicious, greedy, and ravenous Diſpoſition; but thoſe whoſe Nails of their Feet are of a competent length and thickneſs, and a little reddiſh withal, are by Nature bold, ſtrong and high-ſpirited.

The *Feet* of either Man or Woman, if broad and thick with Fleſh, and long in Figure, eſpecially if the Skin feels hard, is by Nature of a ſtrong Conſtitution, and a groſs Nutriment, but of a weak Intellect, which renders their Undertakings vain: But Feet that are thin and lean, and of a ſoft Skin, ſhew the Perſon to be but weak of Body, but of a ſtrong Underſtanding, and of an excellent Wit.

The *Nail* of a Foot belongs to a Man or Woman, but Tallons or Claws are proper only to Birds and Beaſts: And even Nails in Men and Women, are not without their Signification in Phyſiognomy: For Nails that are long, thin, and of a good Colour, do ſhew either Man or Woman to be of a good Condition, and of a good and ſound Diſpoſition of Body: Beſides, where the Nails are thus long and thin, it ſhews that the Mother of that Perſon fed on Things of a good Nouriſhment, and of no Meats that were over-ſalted, or unſeaſoned. Thoſe whoſe Nails are white, with ſome mixture of redneſs, are healthful Perſons; and thoſe whoſe Nails are groſs, and of another Colour, are for the moſt part ſickly and weak.

The *Heels*, when little and lean, ſhew a Perſon apt to entertain Fear, upon any light Occaſion; and alſo Weakneſs and Simplicity. When the Heels are full, that is to ſay, great and thick, it is a ſign the Perſon is bold, ſtrong and couragious, and apt to endure Labour.

The *Soles* of the Feet do adminiſter too plain and evident Signs whereby the Diſpoſitions and Conſtitutions of

Men

Men and Women may be known, as do the Palmes of their Hands; being as full of various Lines, by which Lines all the Fortunes, or the Misfortunes, of Man or Woman may be known, and Manners and Inclinations, made plainly to appear. But this in general we may take Notice of, That many long Lines and Strokes, do presage many Afflictions, and a very troublesome Life, attended with much Grief and Toil, Care, Poverty, and Misery; but short Lines if they are thick and full of cross Lines, are yet worse in every degree. Those, the Skin of whose Soles is very thick and gross, are for the most part able, strong, and venturous: Whereas on the contrary, those the Skin of whose Soles of their Feet is thin, are generally weak and timerous.

I shall now, before I conclude (having given an Account of what Judgments may be made by observing the several Parts of the Body, from the Crown of the Head to the Soles of the Feet) give an Account of what Judgments may be drawn by the Rules of Physiognomy from things Extraneous to the Body; among which I reckon those Excrescences which are found upon many; and which indeed to them are parts of the Body, but are so far from being necessary parts, that they are the Deformity and Burden of it; and afterwards say something of those Habits of the Body by which Persons distinguish themselves.

1. *Of Crooked and Deformed Persons.*

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body either of Man or Woman, signifies the person to be extreamly parsimonious and ingenious, and of great Understanding, but very covetous, and scraping after the things of the World; attended also with a very bad Memory, being also very deceitful and malicious: They are seldom in a Medium, but very Vertuous, or extreamly Vicious. But if the person deformed hath an Excrescence on the Breast instead of the Back, he is for the most part of a double Heart, and very mischievous,

2. *Of*

2. *Of the divers manners of Going, and particular Postures both of Man and Woman.*

HE or she that goes slowly, making great steps as they go, are generally persons of bad Memory, and dull of Apprehension, given to loytering, and not apt to believe what is told them. He who goes a pace, and makes short steps, is for the most part quick in all his Undertakings, swift in his Imagination, and nimble in the disposing of his Affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a greedy sordid Nature, subtil, malicious, and wise to do Evil.

3. *Of the common Gate and Motion either in Man or Woman.*

EVery Man hath a kind of a certain Gate and Motion to himself, and so in manner hath every Woman: For a Man to be shaking his Head, or using any light Motion with his Hands or Feet when he shou'd be retir'd: This Man, whether he stands, or sits, or speaks, is always accompany'd with an extravagant Motion, unnecessary, superfluous, unhandsome. Now this Man by the Rules of Nature and Physiognomy, is a Man vain, unwise, unchaste, a Detractor, unstable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most part wise and well bred, and fit for any Employment, ingenious and apprehensive, frugal, faithful, and industrious in Business. He whose Posture is forward and back, or as it were whisking up and down, and mimical, is thereby denoted to be a vain silly Person; of a heavy and dull Wit, and very malicious. He whose Motion is lame and limping, or any otherwise imperfect, or that counterfeits an Imperfection, is denoted to be envious, covetous, malicious, false, and detracting.

4. *Judg-*

4. *Judgments drawn from the Stature of a Man.*

PHyſiognomy draws ſeveral Judgments alſo from the Stature of Man; which take as followeth: If a Man be upright and ſtraight, and inclin'd rather to leanneſs than fat, it ſhews him to be bold, cruel, proud, clamorous, hard to pleaſe, and harder to be reconcil'd when diſpleas'd; very frugal, deceitful, and in many things malicious. To be of a tall Stature, and corpulent with it, denotes him to be not only handſome, but valiant alſo; but of no extraordinary Underſtanding; and which is worſt of all, ungrateful and trapanning. He who is extreamly tall, and very lean and thin, is a plodding projecting Man, that deſigns no Good himſelf, and ſuſpects every one to be as bad as himſelf; importunate to obtain what he deſires, and extreamly wedded to his own Humours. He who is thick and ſhort, is vain, envious, ſuſpicious, and very ſhallow of Apprehenſion; eaſie of Belief, but very long before he will forget an Injury. He who is lean and ſhort, but upright withal, is by the Rules of Phyſiognomy, wiſe and ingenious, bold and confident; of a good Underſtanding, but of a deceitful Heart. He who ſtoops as he goes, not ſo much by Age as Cuſtom, is very laborious, a Retainer of Secrets, but very incredulous, and not eaſie to believe every vain Report he hears. He that goes with his Belly ſtretching forth, is ſociable, merry, and eaſily to be perſwaded.

5. *General Obſervations worthy of Note.*

WHen you find a red Man to be faithful, a tall Man to be wiſe, a fat Man to be ſwift of Foot, a lean Man to be a Fool, a handſome Man not to be proud, a poor Man not to be envious, a whitely Man to be wiſe, one that talks in the Noſe to ſpeak without ſnuffling, a Knave to be no Lyar, an upright Man not to be bold and heavy to his own loſs, one that drawls when he ſpeaks, not

to

to be crafty and circumventing, a Man of hot Constitution, and full of Hair on his Breast and Body, not to be lustful; one that winks on another with his Eyes, not to be false and deceitful; one that knows how to shuffle his Cards, to be ignorant how to deal them; a rich Man to be prodigal, a Sailor and Hangman to be pitiful, a poor Man to build Churches, a Higler not to be a Lyar, and Praiser of his Ware, a Buyer not to find fault with, and undervalue that he'd willingly buy; a Quack Doctor to have a good Conscience, both to God and Man; a Bailiff, or Catchpole not to be a merciless Villain, an Hostess not to overreckon you, and an Usurer to be charitable; then say you have found a Prodigy, or Men acting contrary to the common Course of their Natures.

CHAP. VI.

Of the Power of the Celestial Bodies over Men and Women.

HAving spoken thus largely of Physiognomy, and the Judgments given thereby concerning the Dispositions and Inclinations of Men and Women, drawn by the said Art from every Part (yea even from the Excrescences) of the Bodies of Men and Women; it will be convenient here to shew how all these things come to pass: And how it is that the secret Inclinations and future Fates of Men and Women may be known from the Consideration of the several Parts of their Bodies. This ariseth from the Power and Dominion of Superior Powers over Bodies Inferior: By Superior Powers I understand the twelve Signs of the *Zodiack*, whose Signs, Characters, and Signification, are these that follow:

1. *Aries*, ♈; A Ram; who governs the Head and Face.
2. *Taurus*, ♉, A Bull; who governs the Neck.
3. *Gemini*, ♊, the Twins; who govern the Hands and Arms.
4. *Cancer*, ♋, A Crab; who governs the Breast and Stomach.

5. *Leo*,

5. *Leo*, ♌, A Lion, who governs the Back and Heart.

6, ♍, *Virgo*, A Virgin, who governs the Belly and Bowels.

7. ♎, *Libra*, A pair of Ballances; which governs the Reins and Loyns.

8. ♏, *Scorpio*, A Scorpion, he governs the Secret parts.

9. ♐, *Sagitary*, A Centaur, with Bow and Arrows; he who governs the Thighs.

10. ♑; *Capricorn*, A Goat, he governs the Knees.

11. ♒, *Aquarius*, A young Man pouring out a Cup of Water, he governs the Legs.

12. ♓, *Pisces*, A Fish, he governs the Feet.

All which are exactly represented to the Eye by this Figure:

It is here farthermore neceſſary to let the Reader know that the Antients have divided the Celeſtial Spheres into twelve Parts, according to the Number of theſe Signs, which are termed Houſes; and have placed the twelve Signs in the twelve Houſes: As in the firſt Houſe *Aries*, in the ſecond *Taurus*, in the third *Gemini*, &c. And beſides their aſſigning the twelve Signs to the twelve Houſes, they allotted to each Houſe its proper Buſineſs.

To the firſt Houſe they give the Signification of Life;

The ſecond has the Signification of Wealth, Subſtance, or Riches;

The third the Manſion of Brethren;

The fourth the Houſe of Parentage;

The fifth is the Houſe of Children;

The ſixth is the Houſe of *Sickneſs* or Diſeaſes;

The ſeventh is the Houſe of Wedlock, and alſo of Enemies, becauſe oftentimes a Wife or Husband proves the worſt Enemy;

The eighth is the Houſe of Death;

The ninth is the Houſe of Religion;

The tenth is the Significator of Honour;

The eleventh of Friendſhip;

The twelfth is the Houſe of Affliction and Woe.

All which are comprehended in the following Verſes:

Th' firſt Houſe ſhews Life, the ſecond Wealth doth give;
The third how Brethren, fourth how Parents live;
Iſſue the fifth, the ſixth Diſeaſes bring;
The ſeventh Wedlock, and the eighth Death's Sting;
The ninth Religion, the tenth Honour ſhows;
Friendſhip the eleventh, and the twelfth our Woes.

Now, Aſtrologically ſpeaking, a Houſe is a certain Space in the Heaven or Firmament, divided by a certain Degree, by which the Planets have their Motion; and in which they have their Reſidence; and are ſituate. And theſe Houſes are divided by thirty Degrees, for every Sign has ſo many Degrees. And theſe Signs or Houſes are called the Houſes of ſuch and ſuch Planets, as make their Reſidence therein, and are ſaid to delight in them, and as they

they are posited in such and such Houses, are said to be either Dignified, or Debilitated. For tho' the Planets in their several Revolutions go through all the Houses, yet there are some House which they are more properly said to delight in: As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*, *Taurus* and *Libra* of *Venus*, *Gemini* and *Virgo* of *Mercury*, *Sagatarius* and *Pisces* are the Houses of *Jupiter*, *Capricorn* and *Aquarius* are the Houses of *Saturn*; *Leo* is the House of the Sun, and *Cancer* is the House of the Moon.

Now to sum up all, and shew how this concerns Physiognomy, it is thus: As the Body of Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, so according to the particular Influences of each Sign and Planet, so governing, is the Disposition, Inclination and Nature of the Person governed: For as such and such Marks and Tokens do shew a Person to be born under such a Planet, so according to the Nature, Power and Influences of the Planet, is the Judgment to be made of that Person. By which the Reader may see that the Judgments drawn from Physiognomy are grounded upon a certain Verity.

The End of *Aristotle's* Master-Piece

THE
Family Phyſitian:

Being Choice and Approved REMEDIES for all the ſeveral Diſtempers incident to Humane Bodies.

For the Apoplexy.

TAke Man's Skull prepar'd, powder of the Roots of Male-peony, of each an Ounce and half; Contraverva, baſtard Dirany, Angelica, Zedory, of each two Drams: Mix, make a Powder, add thereto two Ounces of Candid Orange and Lemon-peel; beat all together to a powder, whereof you may take half a Dram, or a Dram.

A Powder for the Epilepſie, or Falling-ſickneſs.

Take of Opoponax, crude Antimony, Dragon's Blood, Caſter, Peony ſeeds, of each an equal quantity; make a ſubtle Powder: The Doſe from half a Dram to a Dram, in Black-cherry-water. Before you take it, the Stomach muſt be cleans'd with ſome proper Vomit, as that of *Mynſicht*'s Emetic. Tartar from four Grains to ſix: If for Children, Salt of Vitriol, from a Scruple to half a Dram.

A Vomit for a Swimming in the Head.

Take Cream of Tartar half a Scruple, Caſter 2 Grains, Sulphur of Antimony ſix Grains: Mix all together for a Vomit, to be taken about four a Clock in the Afternoon. At Night going to Bed 'twill be very proper to take a Doſe of the Apoplectic Powder.

For Headach of a long ſtanding.

Take the Juice, or Powder, or Diſtill'd Water of Hoglice, and continue the Uſe of it.

For

For Spitting of Blood.

Take Conserve of Comfrey, and of Hipps, of each an Ounce and half, Conserve of red Roses, three Ounces, Dragon's Blood a Dram, Species of Hyacinth two Scruples, red Coral a Dram: Mix, and with Syrup of red Poppies make a soft Electuary. Take the quantity of a Walnut, Night and Morning.

A Powder against Vomiting.

Take Crab's Eyes, red Coral, Ivory, of each two Drams; burnt Hart's horn one Dram, Cinamon and red Saunders, of each half a Dram: Make of all a subtle Powder, and take half a Dram as you see Occasion.

For a Looseness.

Take of *Venice* Treacle and Diascordium, of each half a Dram in warm Ale, Water-gruel, or what you best like, last at Night going to Bed.

For the Bloody-Flux.

First take a Dram of Powder of Rhubarb in a sufficient quantity of Conserve of red Roses, in the morning early: Then at Night take of torrify'd or roasted Rhubarb, half a Dram, Diascordium a Dram and half, Liquid Laudanum cydoniated, a scruple: Mix, and make a Bolus.

For an Inflamation of the Lungs.

Take Carduus-water ten Ounces, Water of red Poppies three Ounces, syrup of Poppies an Ounce; Pearl prepar'd a Dram: Make a Julep, and take six Spoonfuls every fourth Hour.

Pills very profitable in an Asthma.

Take Gum Armoniac and Bdellium dissolv'd in Vinegar of Squils, of each half an Ounce, powder of the Leaves of Hedge mustard and Savoury, of each half a Dram, Flowers of Sulphur three Drams, and with a sufficient quantity syrup of sulphur make a Mass of small Pills; take three whereof every Evening.

An Electuary for the Dropsie.

Take choice Rhubarb one Dram, Gum Lac prepar'd two Drams; Xyloaloes, Cinamon, long Birthwort, of each half

alf a Dram; Raisins of the Sun ston'd, Fistucks, of each alf an Ounce; the best English Saffron, half a Scrupie: ith Syrup of Chicory and Rhubarb make an Electuary. ake the quantity of a Nutmeg, or a small Walnut, e- ry Morning fasting.

For a Weakness in Women.

After a gentle Purge or two, take the following Decoc- on, viz. A quarter of a pound of Lignum Vita, Sassafras alf a quarter of a pound, Raisons of the Sun half a pound, iquorish slic'd, two Ounces: Boyl all in six quarts of Water to a Gallon; strain and keep it for Use. Take half pint first in the Morning, fasting two Hours after; ano- er at four a Clock in the Afternoon; the third last at ight going to Bed.

A Glyster proper in a Pluresie.

Take clean French Barly a handful, Leaves of Mallows ercury, Violets, of each a handful and a half, twelve, amas Prunes; boyl all in a sufficient quantity of Water a pint and half; when strain'd, add an Ounce and half fresh Cassia and red Sugar, with the Yolk of an Egg. his may be injected every other Day.

An Oyntment for the same.

Take Oyl of Violets, of sweet Almonds, of each an ance; with Wax, and a little Saffron, make an Oynt- ent: Warm it, and bathe it upon the Part affected.

An Oyntment for the Itch.

Take Sulphur Vive in Powder half an Ounce, Oyl of artar per Deliquium a sufficient quantity, Oyntment of ies four Ounces; make a Liniment, to which add a ruple of Oyl of Rhodium to aromatize it, and rub the rts affected with it.

For a running Scab.

Take two pound of Tar, incorporate it into a thick Mass ith good sifted Ashes: Boyl the Mass in Fountain-water, dding Leaves of Ground ivy, white Horehound, Fumi- ry, Roots of sharp pointed Dock, and of Elecampane, each four handfuls; make a Bath to be us'd, with care taking Cold.

For

For Worms in Children.

Take Worm-ſeed half a dram, Flower of Sulphur dram, Sal-prunella half a dram: Mix, and make a Pow der. Give as much as will lye upon a Silver three penc Night and Morning in Grocer's Treacle or Honey. Or fo people grown up, you may add a ſufficient quantity of A loes Roſar, and ſo make them up into Pills, three or fou thereof may be taken every Morning.

For the Gripes in Children.

Give a drop or two of the Oil of Anniſeeds in a Spoon ful of Panada, Milk, or what elſe you think fit.

For Fevers in Children.

Take Crab's Eyes, a dram, Cream of Tartar half dram, white Sugar-candy finely powder'd, the weight o both: Mix all very well together, and give as much a will lie upon a Silver three pence, in a Spoonful of Ba ley-water, or Sack-whey.

An Electuary for the Scurvey.

Take Conſerves of Fumitory, Roman Wormwood, Scu vy-graſs, of each two Ounces: powder of the Roots o Angelica, Winter's Cinnamon, Arow-root, of each tw drams; powder of Crabs Eyes a dram; Species Diatrio Santalon, a dram and half; Salt of Worm wood tw drams; With a ſufficient quantity of Syrup of the Juic of Citron-peel, make an Electuary. Take the quantit of a Nutmeg Night and Morning, drinking after it a goo Draught of clarified Whey.

For a Heat of Urine.

Take Roots of Mallows a pound, Leaves of Mallows an Marſh-mallows, of each two handfuls; Boil them in fi quarts of Barly-water to a Gallon, ſtrain and ſweeten it wi Syrup of Marſh-mallows, and drink it as common Drin

A Broth for melancholy Perſons.

Take Chicken-broth wherein are boyl'd the Roots Butcher's-Broom, Chervil, Polypody, the Leaves of Sc Iopendrium, Hart's Tongue, and Ceterach: Take a draug every Morning, at five a Clock in the Afternoon, and h at Night, diſſolving in each Draught, half a dram of Crea of Tartar, and ten Grains of Salt of Wormwood.

A Purging Broth for an Asthma.

Take Roots of Florentine, Orrice, Elecampane, of each Dram and half; Leaves of Colt's Foot, Hyssop, of each handful; Raisins of the Sun clean'd, Liquorish slic'd, of each two Drams; Figs in number four; choice Sena three Drams; Roots of Polypody of the Oak, and Seeds of Bastard Saffron, of each half an Ounce, Anniseeds a Dram and half; Boyl them with the third or fourth part of an old Cock. Make Broth to be taken in the Morning, at five in the Afternoon, and last at Night, for twelve or fourteen Days successively.

For Spitting of Blood.

Take Conserve of Hipps and Comfrey, of each an Ounce and half; of Red Roses three Ounces; Dragon's Blood a Dram Red Coral a Dram, Species of Hyacinth two Scruples. With a sufficient quantity of Syrup of red Poppies make a soft Electuary. Take a dram and half at Night, and early in the Morning, drinking after it a Draught of the following Julep.

Take Frogspawn-water, and Plantain-water, of each three Ounces; Syrup of Red Roses, and Syrup of Coral, of each an Ounce; Dragon's Blood two Scruples: Mix, and take as before directed.

A Decoction for an Inflamation of the Lungs.

Take Shavings of Hart's Horn and Ivory, of each three Drams, Grass-roots three Ounces; Raisins of the Sun ston'd, an Ounce and half; Liquorish two Drams. Boyl them in three pound of Water to two. When strain'd, add Syrup of Violets an Ounce; Salprunela a dram. Take three or four Ounces thrice a Day.

A Diet Drink for the Vertego, or Swimming of the Head.

Take small Ale, and boil in it the Leaves of Misleto of the Apple-tree, Roots of Male-peony, Peony-flowers; then put it into a Vessel of four Gallons, in which hang a Bag with half a pound of Peacock's Dung, and two drams of Cloves bruis'd: Drink it as a common Drink.

A Distill'd Water for a confirm'd Pthisic.

Take Leaves of Ground-ivy, five handfuls, Nutmegs slic'd,

slic'd, in number six, Crumbs of White-bread two pound Snails, half byl'd and slic'd, there pound; Milk from the Cow, eight pound: Distill'd in a common Still. Take of this three or four times a Day: You may sweeten it with Sugar of Pearl, or Roses.

A Quieting Night draught when the Cough is violent.

Take of Water of Green Wheat six Ounces, Syrup of Diacodium three ounces; Mix, take two or three Spoonfuls going to Bed, every Night, or every other Night.

For the Dropsie Analatica.

After due Purgation, take the following Diet-drink, viz. Take Roots of Florentine Oris, Calamus Aramaticus, Elecampane, lesser Galangal, of each an Ounce and half; Shavings of Lignum Vita and Sassafras of each four ounces; Barberries and Juniper-berries, of each two ounces; Seeds of Annis, Coriander, Caroway, sweet Fennel Dill, of each an ounce; Cubebs and long Pepper, of each an ounce and half; Nutmegs, Ginger and Cloves, of each half an ounce; Jamaica Pepper two ounces; the dry Leaves of Agrimony, Calamint, Wood-sage, of each a handful; Liquorish three ounces. After you have slic'd and bruis'd them, byl them in four Gallons of Spring-water to the half; strain, and bottle it for common drinking.

A Physical Ale for the same.

Take Shavings of Sassafras three ounces; Roots of the lesser Galangal an ounce, Carrot seeds and Juniper-berries of each an ounce and half; white Ashes of Broom cleans'd two pound: Put all into a Bag, and hang it in four Gallons of new Ale, or Wort; let it stand six or seven Days; then you may begin to drink of it.

For the Dropsie Ascites.

Take Leaves of Sea-bindweed, and Hedge-hysop each a Handful; Roots of Dwarf-elder, and Domestic Oris of each an ounce and half; Roots of Asparabacca and wild Cucumbers, of each two ounces; Roots of lesser Galangal six Drams; Jalop half an ounce, Elaterium three Drams; Cubebs two Drams: Slice and bruise all, the

add to them three Pound of tartarised Spirit of Wine; put them in a Sand heat for two Days: Then strain very clear, of which you may take the Quantity of two or three Spoonfuls in a proper Vehicle.

For a Tympany Dropsie.

Take Roots of Chervil, and candyed Eringo-roots, of each an Ounce; Roots of Butcher's Broom, two Ounces; Grass-roots three Ounces; Shavings of Ivory and Hart's-horn, of each two Drams and a half; Burdock-seeds three Drams: Boyl them in three Pound of Spring-water to two. While the strain'd Liquor is hot, pour it upon the Leaves of Water-cresses and Goose-grass bruis'd, of each a Handful, adding a Pint of Rhenish Wine: Make a close Infusion for two Hours, then strain out the Liquor again, and add to it three Ounces of Magistral Water of Earth worms, and an Ounce and half of the Syrup of the five Opening Roots. Make an Apozem, whereof take four Ounces twice a Day.

For a Vomiting.

Take Salt of Wormwood two Drams, Compound Powder of Aron-roots, an Ounce and half; Sugar of Roses three Drams. Make a Powder, and take a Dram in the Morning, and at five in the Afternoon, in a Draught of Beer boyl'd with Mace and a Crust of Bread.

For a Vomiting, and Looseness.

Take Venice Treacle an Ounce, Powder of Tormentil-roots, Contrayerva, Pearl, and prepard Coral, of each a Dram, Conserve of Red Roses vitriolated, two Ounces, with a sufficient Quantity of the Syrup of dry'd Roses, make an Electuary. Take the Quantity of a Wallnut, every fourth or fifth Hour, drink after it a Draught of Ale, or Beer, with a Crust of Bread, Mace, or Cinnamon boil'd in it.

For tough Flegm in the Lungs.

Take Syrup of Maiden hair. Oyl of Sweet-Almonds fresh drawn, of each two Ounces; Sugar-candy half an Ounce; Mix all thorowly in a Marble, or Glass-mortar: Take often of this in a Day with a Liquorish-stick.

Some take a Dram of Olibanum, roasted under the Embers in a hollow Apple, last at Night going to Bed; and a good Medicine 'tis.

A Preservative from the Gout.

Take Mistletoe growing on the Apple tree, Fir, Leaves of Cypress of each six handfuls; Roots of the great Burdock, and Avens, of each a Pound; the Outer Rinds of six Lemons and ten Oranges; Mace, Nutmegs, of each an Ounce: Slice and bruise all; and pour to them eight Pints of new Milk, with a Pint and half of Malaga Sack. Make a Distillation thereof. The Dose is three Ounces, with twenty Drops of the Tincture of Antimony, twice a Day.

A Distill'd Water for the Diabetes.

Take Water lillies, Comfrey, Flowers of blind Nettles, Clary leaves, of each four Handfuls; Cypress-tops, six Handfuls; Roots of Comfrey and Water-lillies, of each half a Pound; an Ounce of Mace; Slice all small, and pour upon them eight Pound of new Milk, and distil in a common Still. Take four Ounces thrice a Day.

For the trembling of the Heart.

Take white Amber a Scruple, both Bezoars, of each half a Dram, Coral prepar'd, and Pearl, of each two Drams: Ambergrease a Scruple; Make a Powder: Take half a Dram twice a Day in the following distill'd Water:

Take Filings of Iron half a Pound, the Rinds of twelve Oranges, fresh Strawberries eight Pound; bruise them, and add to them a Gallon of White Wine: Let them digest in a Sand-heat else cover'd for twenty four Hours; afterward distil in a common Still: Take the Powders in three Ounces of this Water twice a Day, as above directed.

A Distill'd Water for the Jaundice.

Take a Pound of the Roots of English Rhubard slic'd, the Rinds of four Oranges slic'd, Filings of Steel a Pound, fresh Strawberries six Pound, three Quarts of White Wine: Let them stand in Infusion for sometime, and distil all according to Art. Take of it four Ounces twice a Day, with twenty Drops of the Spirit of Saffron.

For the Pyles External.

Supple the part very well with pure Hog's Lard. This has cur'd several.

For the Internal Pyles.

Take a Chafing-dish of Charcoal, place it in a Close Stove

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strew Powder of Brimstone upon it, and sit bare over the Fume or Smoak for some time. Probatum est.

Some apply Leeches to the Hemorrhoid Veins, but before to let them drop off of themselves, lest by pulling the Bodies you leave the Heads behind them, which are venomous: After they are fallen off, rub the part well with Vinegar, and there can come no harm.

For the Chin Cough in Children.

Take Powder of Aniseeds a Dram, Millepedes prepar'd, two Ounces: Nutmeg half a Dram, double refin'd Sugar an Ounce: Mix all together, and pour upon them six Ounces of Hisp Water, and two Ounces of Magistral Snail water: Put all into a Mortar, and mix them well together with a Pestle, and express the Liquor. Take two or three Spoonfuls twice or thrice a Day.

For the Iliac Passion, or vomiting one's own Dung.

Take Extract of Rudius two Scruples, sweet Mercury half a Dram, with Syrup of Buckhorn a sufficient Quantity, make eight Pills; take three of them at Night, and five in the Morning. If these don't give Relief, the Patient must swallow Golden or Leaden Bullets. If these won't do, he must swallow two Pound of Quick-silver, which has been look'd upon as an infallible Remedy. A Pipe of Tobacco blown up the Fundament has perform'd the Cure when all other Means have fail'd.

For the Heat arising

Take Volatile Salt of Hart's-horn, Vol. Salt of Amber, of each two Drams, Crabs Eyes an Ounce, Cochinele a Scruple: Mix a Powder. Take half a Dram of this three times a Day, or indeed every 4 Hours, keeping your Bed, and sweating upon it.

A Diet Drink for the same.

Take Shavings of Harts horn half a Pound, Shavings of Ivory a quarter of a pound, Sarsaparilla two Ounces, Liquorish three ounces; boyl oyl in a Gallon of running Water, to the half. Strain and drink it as a common Drink.

For a violent Tooth-ach.

If the Tooth be hollow, nothing cures but Drawing; but if occasion'd through a Defluction of Rheum upon the Part, first take a gentle Purge, and at Night when you go to Bed, take

a Grain or two of London *Laudanum*, which will thicken the Humour, stop the Defluction, and consequently remove the Pain.

A Purge proper in this Case.

Take of Gerard's Decoction, six or eight ounces, more or less, according to the Person's Constitution, Syrup of Roses solutive, an ounce and half, Syrup of Buckhorn two Drams: Mix, and make a purging Potion. Take it in the Morning early.

For St. *Anthony's* Fire.

Bleeding premis'd, Take Frogspawn water, and Plantain-water, of each half a Pint, Sugar of Lead two Drams; Mix and shake the Bottle till the Salt is dissolv'd. Dip a Linnen-cloth in this Water, and bathe the Part affected with it. It cools wonderfully.

For Spots and Pimples on the Skin.

Take Black Soap two Ounces, Sulphur Vive in Powder an ounce: Tye them up in a Rag, and hang them in a Pint of Vinegar for the space of nine Days, then gently rub and wash the Part twice a Day; that is, Night and Morning.

For the Black Jaundice.

Take Flowers of Sal Armoniac, half a Dram; Salt of Amber a Scruple; Species Diacarcuma, a Dram; Extract of Gentian a Dram, Saffron a Scruple; Gum Ammoniac dissolv'd in Vinegar of Squills, what suffices. Make a Mass of small Pills: take three or four Morning and Evening.

For a Cold Palsie.

Take Species Diambra. two ounces: Powder of Vi[illegible] Viper's Flesh, that is best which is prepar'd at Montpelier, *an ounce; Hearts and Livers of the same, half an ounce: Mix, make a Powder Take a Dram twice a Day, in six ounces of the Decoction of the Decoction of Eringo-roots preserv'd, Burdock roots and Seeds, and Sage-leaves.*

For an Ague.

Take the common bitter Drink without the Purgatives, two Quarts; Salt of Wormwood two Ounces; the best English Saffron a Dram. After you have taken a Vomit, or a convenient Purge, take half a Pint of this three times a Day, viz. in the Morning fasting, three a Clock in the Afternoon, and last at Night.

Pill

Pills for the same.

Take Extract of Gentian an Ounce; Powder of the Jesuits Bark half an Ounce: Salt of Tartar a Dram, with Syrup of Wormwood a sufficient Quantity; Mix, and make small Pills. After a Vomit as before, take four or five of these Pills every Morning Fasting.

For the Cholick.

Take Anniseeds, sweet Fennel-seeds, Coriander, Carroway-seeds, of each two Drams; Cummin seeds a Dram; raised Ginger a small quantity: Bruise all in a Mortar, and put them into a Quart of Nants Brandy: Let them infuse three Days, shaking the Bottle three or four times a Day; then strain and keep it for use. Take two or three Spoonfuls in the Fit.

A Laxative Powder to be taken when too costive.

Take Polypods two Scruples, Ginger one Scruple, Trochics of Agarick half a Dram, Rhubarb a Dram, Leaves of Sena a Scruple, Cloves, Turbith, Cinamon, of each half a Dram. Make all into a fine Powder for the more delicate sort of People: for those that are stronger there may be added one Scruple of Diagridium. The Dose is one Dram in 4 Ounces of White-wine.

Lozenges for the same.

Take Leaves of Sena well cleans'd half a Scruple, Cinamon, Ginger, Cloves, of each two Scruples, Herm dactls four Scruples, Rhubarb a Dram, choice Turbith two Drams and half, Diagridium one Dram, Squinanth five Grains, Galangal, Nutmeg, of each half a Scruple. With eight Ounces of Sugar diss'lv'd in Endive-water, make a Confection in Lozenges. Dose from three drams to six drams.

An Electuary to preserve the Sight.

Take Conserve of Eye-bright one Ounce and half, Conserve of Roses an Ounce, Galangal half a Dram, Mace two Scruples, Cubebs one Scruple, Cloves a Dram, Cinamon four Scruples, Seeds of Rue and sweet Fennel, of each half a Dram, Powder of Nutmegs two Scruples, preserv'd Nutmegs half an Ounce: Reduce all into a very fine Powder, and with a sufficient quantity of the Confection of Ginger, make an Electuary. Take the quantity of a Nutmeg, or small Walnut every Morning.

For a Pain of the Stomach proceeding from Wind.

Take Venice Treacle three Drams, Bittany half a Dram,

Seeds of Ameo, Daucus, of each six Grains, Galangal, Cloves, of each a Scruple; Wood of Aloes, Coral, of each a Scruple: Conserve of Roses an Ounce, Conserve of Mint, half an Ounce, with a sufficient quantity of Syrup of Mint, Make an Electuary. If need require, you may add two Grains of Opium. Dose, the quantity of a Nutmeg in the Morning fasting.

For the Palpitation, or Beating of the Heart.

Take Powder of Crabs Eyes, burnt Harts-horn, and Red Coral, of each a Dram; English Saffron a Scruple: Mix, and make a Powder. Take a scruple of it Night and Morning in a Spoonful of Barley-water, drinking a Draught after it.

Lozenges restorative in a Consumption.

Take Pine nuts prepar'd, two Drams and a half, green Tristick two Drams, Species of Diambre two Scruples, Cinamon half a Dram, Galangal a Scruple, Cloves half a Dram, Nutmeg two Scruples, white Ginger half a Dram, Xloaloes half a Scruple: With four Ounces and a half of Sugar dissolv'd in Rose water, with the Species make a Confection in Lozenges.

Against Involentary Pissing.

Take Coriander-seed a Dram, Red Coral, Xloaloes, of each half a Scruple, powder of dry'd Acrons, two Drams. Nutmegs five Scruples, Red Saunders two Scruples and a half. With five Ounces and a half of Sugar, make Tragea, and let it be given going to Bed. The Country Women commonly give fry'd Mice in this Distemper with good Success.

Against Aches and Pains in the Joints.

Take powder of Chamedrios, Chamepitheos, and Gentian, of each three Drams, dry'd Leaves of Rue four Ounces. Make all into a fine powder. After due Purging give a Dram of this powder Night and Morning, in a Spoonful of White Wine.

A Diuretick Decoction in the Stone.

Take Maiden-hair one Handful and a half, Roots of Parsly, one Ounce; Nephrite wood half an Ounce, Seeds of Saxafrage, one Dram and half, Prunes ston'd ten; Winter cherries seventeen, Grass-roots three Drams. Let all be bruis'd and boyl'd on a gentle Fire, in three pints and a half of running Water, till the third part is consum'd, then make a strong Expression, in which dissolve an Ounce and a half of the Syrup of Violets, and

and of fine Rhubarb two Ounces: Then clarifie it with the White of an Egg. Dose four Ounces.

A Pectoral Julep.

Take Cinamon four Scruples, Time a Pugil, or as much as you can take up with your two Fore-fingers and your Thumb, Liquoriſh a Dram and half, Roots of Iroes two Dram, Enula Campana one Dram, Raſins of the Sun ſton'd half an Ounce. Let all be boyl'd in a double Veſſel, with eight Ounces of Fennel-water, three Ounces of Hyſop water, half a Pint of Scabious water, then let it be ſtrain'd, and in the ſtraining diſſolve ſeven Ounces of fine Sugar: Then add of Cinamon two Scruples, Cloves a Scruple, Iroes half a Dram, tying them cloſely in a Bag, boyl the Julep to a Thickneſs, and clarifie it with the White of an Egg. Take two or three Ounces as Occaſion requires.

A Cordial Julep of Wine.

Take Rheniſh of Wine a Quart, Roſe-water two Ounces and a half, Cloves bruis'd two Scruples, Cinamon half a Dram, ty'd up in a Rag, refin'd Sugar three Ounces. Let it be boyl'd at a gentle Fire, to the Thickneſs of a clear Julep, and let it be given Morning and Evening, two Spoonfuls: againſt Swooning.

Powder againſt Poyſon and Peſtilence.

Take Zeodary, Euphorbium, Corallina, Tormentil, Gentian, common Dittany, ſeal'd Earth, Armenian Bole, Red and white Coral, Spikenard, Maſtick, Clove gillyflowers, leſſer Centaury, Red Saunder, Bone of the Stag's Hart, Camphire, of each equal Parts. Make all into an impalpable Powder, give 1 Dram with Sorrel water, or with Wine and Sorrel boyl'd together.

Pills againſt Melancholy.

Take black Helebore 3 Drams, Gummous and white Turbith two Drams, white Agarick five Scruples and a half, Polypody of the Oak Epithymum, of each two Scruples, Diagridium two Drams and a half, Trochies of Athaneal one Dram, Species of Hiera ſimple two Drams, Cloves a Scruple. Let all be incorporated with two Drams and a half of old Treacle, and little Fumitory-water, and make a Maſs. The Doſe a Dram to 4 Scruples.

Againſt the Retention of the Menſtrua.

Take Laurel-berries half an Ounce, Roſemary half a handful, Juniper-berries, number nine, Cinamon five Scruples, Saffron ty'd

ty'd up in a Rag five Grains. Boyl all in a Pint of W. Wine, and take a good Draught hot, much about the time they are expected

For Hypocondriacal Convulsions in a hot Temperament.

Take Conserve of Wood-sorrel, Leaves of Tamarick-flowers, Conserve of Hips, of each three Ounces; Confection of Alkermes, Spices Diarthoudou Abbati, of each a Dram: With a sufficient Quantity of Syrup of the Juice of Citrons, make an Opiate. The Dose is the Bigness of a Nutmeg, twice or thrice a Day.

For a Convulsion Cough in Children.

After a gentle Vomit and Purge apply a Blister to the Nape of the Neck; but if the Distemper be too obstinate, then cut an Issue in the Neck, or Arm, or in the Arm-pits; Keep 'em close to a Diet-drink of China, Sarsa, Hart's-Horn, Shavings of Ivory, Saunders, and some Dieuretick Ingredients: But for a Specifick, you may give Cupmoss every Day in Powder, or boyl'd Milk. You may add the Decoction of Hyssop, with a little Castor and Saffron.

Purging Pills for the Scurvy.

Take Resin of Jalap twenty Grains, Stomatick Pills, with Gums, two Drams, Vitriocated Tartar sixteen Grains, Oyl of Juniper ten Grains: With a sufficient Quantity of Gum Ammoniac dissolv'd in Vinegar of Squills. Take four at a time, early in the Morning, fasting two Hours after. You may take them once a Week.

An excellent Tincture for the same.

Take of the Gums Tacamahac, Caranna, Ivy, and of the whitest Amber of each a Dram; Nutmegs and Cloves of each two Scruples, Saffron half a Dram; Bruise all, and pour upon them a Pint of the Tincture of Salt of Tartar, and let it stand in a Sand heat for two Days and two Nights: Then filtre and keep for Use, The Dose, twenty or thirty Drops every Morning fasting.

An Antiscorburick Water for the same.

Take Juniper-tops, Pine-tops, Broom-tops; of each three Handfuls; Capt. Winter's Cinamon four Ounces; Slice and bruise all, and pour upon them eight Pints of the best white Wine, and distill according to Art. Dose four Ounces every Morning fasting.

A Gargle for swoln and spungy Gums.

Take of Viiriol camphorated, an Ounce; Spring-water a Quart; Mix them very well in a Glass, often shaking of it, and when the Liquor becomes clear, use it.

For rotten stinking Gums.

Take Powder of Pomegranate-rinds, burnt Allom, Armenian Bole, Powder of Bistort-roots, of each a Dram, Honey of Roses a sufficient quantity to make a Liniment: Add to it a Scruple of Spirit of Vitriol; anoint the Gums with it.

For stinking Gums without Rottenness.

Take Powder of the best Myrrh an Ounce, Claret Wine a Pint; after two or three Days Infusion, wash your Gums and Mouth with it.

For a Rheumatism proceeding from the Scurvy.

Take Stone-horse dung a Pound, White Wine three or four Quarts; distil according to Art. Take five or six Ounces twice or thrice a Day, Some take the Infusion only, but this exceeds it.

A Julep for the Phrensie.

Take black Cherry Water, Water of Apples and Cowslips, of each 4 Ounces; whole Citrons 2 Ounces; Pearl finely pulveris'd, a dram; Syrup of the Juice of Citrons an Ounce: Mix, make a Julep. Dose 3 Ounces, 3 or 4 times a Day.

An outward Medicine for the same.

Take the Juice of House-leek, and mix it with Woman's Milk, and apply it to the fore-part of the Head, shav'd.

A Plaister for the Head of a stupid Person.

Take the Gum Caranna, Tacamahacca, Balsam of Tolu, *of each three Drams; Powder of Myrrh, and Amber, of each two Drams; Nutmegs, Mace, Cloves, of each a Dram: Plaister of Flos Unguentorum two Ounces. Melt them all together, and make a Plaister to be spread on Leather; Apply to the Head shav'd.*

A Liniment for the same.

Take Balsam Capaiva, three Drams, Balsam of Peru, *a Dram; Oyl of Amber half a Dram, Oyl of Nutmegs by Expression, two Drams; Palm Oyl half an Ounce: Mix, make a Liniment for the Head.*

A Decoction for an Empyema, or Suppuration in the Breast

Take Leaves of Sanicle, Paul's *Bettony, Colt's Foot, Agrimony, Mouse-ear, Hart's Tongue, of each a Handful; Roots of Chervil, and Madder, of each an Ounce, French-Barley, half an Ounce; Raisins of the Sun an Ounce and half, red Citrons half an Ounce: Boil all in two Quarts of Spring-water, to the Consumption of half, Strain and sweeten it with clarify'd Honey.*

For an immoderate Sweating.

Take Crocus Martis, and Salt of Steel, of each a Dram and half; Powder of prepar'd Coral, of Ivory, of each two Drams: Mix, make a Powder. Take half a Dram twice or thrice a Day, in three Ounces of Cinnamon-water bordeated.

For an inward Bleeding.

Take Leaves of Plantain and stinging Nettles, of each three Handfuls: Bruise them very well, and pour on them six Ounces of Plantain-water; afterwards make a strong Expression, and drink the whole off.

For a Bleeding at the Nose.

Take a dry'd Toad, sow it up in a silk Bag, and hang it at the Pit of the Stomack for a considerable time: This has perform'd the Cure when other Medicines have prov'd ineffectual.

For the same.

Take Calcanthum Rubefactum, or the Caput Mortum of Vitriol, half an Ounce; boyl it in a Quart of Quick-lime-water to a Pint; when cold and settled, strain it. Dip a Tent in it, and thrust it up the Nostrils; or you may snuff some of it up the Nose.

FINIS

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